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BOOK OF THE

PSYCHIC SOCIETY

A STUDY OF THE
UNSEEN POWERS

SURROUNDING HUMAN LIFE

Based on Fixed Natural Laws

EDITED BY

EDMUND SHAFTESBURY

AND THE

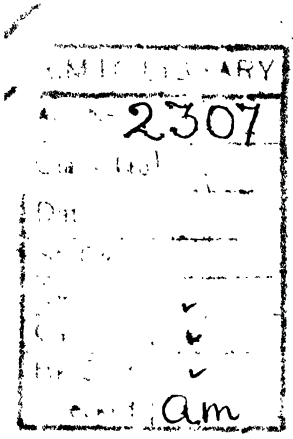
COMMITTEE OF THE SOCIETY

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Many of the statements made in this book are the direct assertions of others. All the laws were shaped by the pens of others and have been modified in but few instances. The conclusions were reached by all our members without discussion prior to their acceptance, showing the effect of the methods of proof.

Because of the foregoing facts, the so-called author has not allowed his name to go forth as the writer of this volume; as it would be manifestly unfair to take credit that belongs more to others than to himself.

In placing these facts before the public there is not the least intention to evade responsibility. The president, the committee and the rank and file of the Psychic Society are unanimous in taking on themselves the full measure of duty and obligation to the world.

EDMUND SHAFTESBURY.

September, 1907.

STATEMENT BY THE COMMITTEE.

Inasmuch as the chapters of the present book are the product of many men and many minds, it is but fair to state that they are placed in connected form by Edmund Shaftesbury, who, while adopting the ideas of others, has given them the power of his own style.

In the account of the means whereby we secured proof and facts, much is said by us of the inspiration that came from the works of this well known author. The public already knows of the immense systems that he sent out years ago; and we can state here and now that if it had not been for the light that came to us and our Society from those systems, very little real progress would have been accomplished in the system which is now completed.

No mortal man has possessed a keener insight into natural laws than Shaftesbury. He has reached facts in a bound that plodding scientists would not have discovered in years. For every fact he has had a law, a natural process, and a logical order of proof. In the extent of his works which are the most stupendous and far-reaching in the world to-day, he has compassed thousands upon thousands of facts without an error. This accuracy stamps him as the most valuable of all investigators of the present epoch, and makes it easy to follow where he leads.

Respectfully submitted by

THE COMMITTEE.

THE PERFECTED ORGANIZATION.

It is important that the following terms should be thoroughly understood:

THE SHAFTESBURY SOCIETY.

This is purely a literary name for the persons who are owners of this present volume.

A Reader in the Shaftesbury Society is the literary name of the person who owns this volume for his or her exclusive use.

THE PSYCHIC SOCIETY.

1. The Shaftesbury Society is the first step in the Psychic Society. This does not mean that a Reader in the Shaftesbury Society belongs to the Psychic Society, but that any such Reader may, if he so desires, proceed with his researches and thus enter the latter organization; for the laws of universal life are so many and so boundless in their scope that they require an immense amount of thought and attention.

2. The Psychic Society admits Readers on their application into Membership in three classes:

A.— Reader-Members.
B.— Student-Members.
C.— Investigators.

} IN THE PSYCHIC SOCIETY.

3. For brevity of terms any owner of this volume is known as a Reader; while the Members of the Psychic Society are known as Reader-Members, Students, and Investigators.

NOTICE.

No communication will receive attention unless addressed as follows:

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PLAN.

1. The universe is all physical; or it is part physical and part something else.

2. As the proofs are abundant that something besides the physical exists, that which is not physical is necessarily psychic.

3. A human being is born of earth and his five senses are built of earth, being developed by his contact with earthly experiences.

4. He has only his five senses with which to acquire knowledge, unless he is able to derive information from some other source.

5. As no other source exists outside the physical except the psychic, it is necessary for man to search within the latter in order to know more than his physical senses can teach him.

6. The conditions that hold unseen sway over each human life, are all psychic, for the reason that they are not physical.

7. Any attempt to secure knowledge of such conditions by the aid of the physical senses will always lead to mystery, error and superstition.

8. If knowledge cannot be obtained by the aid of psychic agencies, then it will never come, as far as such conditions are concerned.

9. Conclusive proof having been secured that the psychic senses occasionally break through the physical senses, much valuable information is now at hand from this source.

10. All other methods of information are confined wholly within the realm of the psychic world.

11. It therefore follows that there are two divisions to the study of the unseen powers that surround human life; one is devoted to a consideration of proofs furnished by physical glimpses, and the other the direct evidence furnished by psychic processes.

FIRST DIVISION

OF THE

BOOK OF THE PSYCHIC SOCIETY

DEVOTED TO THE STUDY OF THE

PROOFS FURNISHED BY THE PHYSICAL SENSES

Dedication.

To the hundreds of men and women who have pursued the study of Shaftesbury philosophy, the thousands who have ascended the heights by the aid of Universal Magnetism, and the hundreds of thousands who are now engaged in the lesser courses of training along these lines, this new work is

Affectionately Dedicated.

A PERSONAL NOTE.

BY SHAFTESBURY.

So rapid have been the strides of discovery in the past few years along the lines of the present work that unstinted praise awaits the men who have done faithful service in the rich fields of investigation.

In view of this fact the one man who happens to be chosen to place in his own words the account of the labors that have been performed, is likely to be credited with much more of the success than he deserves. If it were true that he had done all the work, or half of it, or a large minority of it, he might be willing to take a liberal share of the good will of his readers.

The fact is, it has required the aid of hundreds of the most persevering investigators to bring about the truth. Many of them have been men of great learning and research. Others have been duly equipped for keen observation and the sifting of a mass of details in the effort to find the germ of actuality. Even the legal fraternity has had a liberal hand in the quasi cross-examination of witnesses, and many an affidavit has been fractured by this process.

In view of these facts the so-called author of the present book is merely an editor. In some of the conclusions he did not concur at first, and acquiesced in them only after the proofs left no doubt whatever of their accuracy.

But at this writing there is a harmony of opinion. The most energetic defenders of the new views are men of the deepest research and profoundest thought, whose reputations are a guaranty of their high standing in the scientific world.

CHAPTER I.

THE PSYCHIC SOCIETY.

MANY YEARS AGO at an informal meeting of a body of college professors the conversation turned upon the subject of the unseen powers that surround humanity. All present agreed that there were such powers, but no one seemed certain of their nature or means of controlling life, if in fact such was their office. On no subject of general interest was there so little exact opinion. It was the custom of the conservative person to say, "I do not know," to all inquiries bearing upon the relationship of the supernatural with the natural.

For the past fifty years or more it has been regarded as a mark of wisdom to refrain from having a fixed opinion in these matters; and the token of a careless thinker to even suggest a solution of psychic phenomena.

Societies have been formed by men who at the start were unanimous in their belief that all claims of genuine psychic demonstrations are either fraudulent or made in honest mistake. The remarkable fact about such men is their subsequent conversion to a belief in the existence of telepathy and soul existence; but not in spiritualism. In more than two thousand cases, men of the highest learning and intelligence have passed from a state of denial of these things into a clearly established belief in them.

A question that was put to a large number of men of solid sense and keen powers of study in this line of research, revealed the fact that every one of them entered their societies with a determination to find proof that there

was no such thing as a psychic world, and that the five senses were the only means of communication with other beings on earth or elsewhere; but every one of these men found proofs so abundant and convincing to the contrary, that not one failed to accept the facts. Yet there was no one of their number who accepted the claim that ghosts or spirits existed on earth.

One member framed the opinion or verdict of scores of others in the following words:

"We had no belief in telepathy at the beginning of our investigations. We had no belief in manifestations of soul life after death. We looked upon spiritualism as a fraud in all its phases. Since making years of investigation we have agreed that telepathy is a true faculty, extending to all parts of the earth and beyond; that every human body possesses a soul that is separate and distinct from all its ordinary faculties; but that continued spirit manifestations after death are impossible."

Organizations that have carried on their work in different parts of the world without knowledge of each other have arrived at the same conclusions.

The Psychic Society for which this book is written was composed of men who were all disbelievers in psychic phenomena, and who had no opinion of soul life other than their religious tenets. They were conservative. They merely held the neutral ground of not knowing anything about the matters that had called forth decided views among the less learned classes of men and women.

But with ample means at command they resolved to get at the facts. They differed from the English Society for Psychical Research and its American branch in the policy to reach a definite conclusion by higher methods, rather than deal with an endless number of typical cases that all led to one common conclusion.

They were confident that the right kind of energy and persistence would sooner or later lead to facts that could

not admit of wrong views on these the greatest of all subjects.

No society ever gave spiritualism a fairer trial. That all these men were converted from a non-belief in telepathy to become firm defenders of that power, and also from a non-belief in psychic life to an acceptance of the doctrines herein published, speaks plainly of their willingness to lay aside private opinions in the cause of a new science, and to look only to proofs that were convincing from every point of view.

The work of the Psychic Society is divided into two great fields of results; and these are presented in this book in like manner.

It should be borne in mind that the various organizations of learned investigators that have become famous in recent years, have devoted themselves to but one line of research. They have proceeded on the following plan:

1. They first took cognizance of reports of phenomena, and sought the names and addresses of all persons who might give testimony concerning them.

2. They then sent trustworthy men to sift all statements to their face value and report whether the supposed facts were true, probable, improbable or false.

3. They finally made a statement of the case.

The bulky records of such societies are loaded with these results and nothing more, except sittings with mediums.

Such methods do not bring complete satisfaction, for they leave the pith of the matter undecided.

Our Psychic Society has gone to the farthest extreme in securing the means of reaching evidence. It believes that as there are subconscious faculties, these should be brought into the service of furnishing proof where other agencies are lacking.

Based on this plan of action the present work will give to the world a new science the importance of which must outweigh all other studies in human estimation.

CHAPTER II.

SOURCES OF HELP.

FACTS THAT are associated with the deepest problems of human experience, cannot be easily secured. Shaftesbury has stated many times that human life is cut off at two extremes, its source and its exit He has also said that two walls shut out the knowledge of the universe, the wall of darkness where the most powerful microscope ceases to impart information, and the wall of vastness where the most powerful telescope finds its limit.

It is also another saying of Shaftesbury that knowledge that comes from the senses is the least of all wisdom, knowledge that comes from reasoning is always uncertain, but knowledge that comes from psychic evidence is always certain and reliable for it cannot admit of doubt or inaccuracy.

There has been no age in the history of the world when seeming facts have been so unreliable as at this time. People are beginning to find out how misleading the senses are when the nervous system is defective. A keen, clear judgment in a well balanced mind is necessary to determine what are facts. When these are secured, the next step is that which gives a due value to what they import.

The third step is that which discovers the law at work in a given state of facts.

The Psychic Society for thirty years has delved into the personal history of tens of thousands of individuals. They have had wonderful things to tell. Much of their infor-

mation has come from others and has been exaggerated in the repeating. This eliminated seventy per cent. of the testimony. What was left was so voluminous that a whole library could not contain it. It was the duty of the Society to get at the facts. How many people were honest in telling their stories? Of those who did not intend to tell false things, only a comparative few were possessed of healthy and normal nervous systems.

When the Psychic Society by a unanimous vote decided that ghosts did not and could not make sounds or move or touch any material substance, the conclusion that is bound to be so important to the world was reached solely from an analytical investigation of thousands of cases that had on first sight been convincingly proved to the public mind. If the test cases, the leading incidents that had staggered the acute minds of others, were not true in fact, then there was nothing left on which to base the assertion that ghosts can produce sounds or move matter. On the other hand one of the Shaftesbury laws makes it clear why such supernatural transactions are impossible.

Spiritualism has been wholly and finally demolished. It has not a peg to stand upon. Yet its leading, genuine claims are true. The fault is with its deductions. The occurrences that it may honestly ascribe to spirits are operations of another class of laws, as is shown conclusively in this volume.

While the sounds and physical demonstrations that have been charged to ghosts are now known not to come from such source, it is true that many psychic phenomena are occurring every day all over the earth. In proof of this fact we have had much help from the English Society for Psychical Research, and its American branch, both of which include men of the highest scholarship and fame in scientific circles. Those societies have been conservative in the extreme. Where they have found facts that are beyond the pale of dispute, they have refrained from drawing con-

clusions. A conclusion is a deduction which declares that a thing is so because certain facts have been proved. This is equivalent to saying that one fact proves another fact. No more dangerous doctrine could be taught. The next generation of scientists will learn to draw the line between one set of facts and another.

A man of great learning has written a book in which he has demonstrated the fact that the soul is immortal because telepathy has been proved to be a genuine and even common method of communication between people who are separated by great distances. He says in short that the subconscious faculty is the mind of the soul, and that it is active after the soul leaves the body. There are many steps between such facts, if true, and the conclusion that the soul is immortal.

Everywhere there is abundant proof that telepathy is a universal and omnipresent power. It not only includes thought transference but also takes in a much wider scope of operations. These facts have been shown over and over again by the English and American Societies for Psychical Research and are accepted as true by all educated men and women.

Yet long before such proofs were secured by those associations of conservative investigators, Shaftesbury had published his system of explanation with the laws that govern all phases of telepathy.

That work was then said to be a leap in the dark; but its entire system has been proved to be true even in the slightest details. To our Psychic Society it has been a tower of strength in arriving at the truth.

Twenty years ago it had become apparent that every orb in the sky was within lines of communication with all other orbs, and that a chainwork of influence held them together as one community. This influence was suspected by Shaftesbury to be magnetic, and belonged to the same class of powers as personal magnetism and universal mag-

netism. It was known that our solar system was held together by magnetic energy; the moon to the earth, the satellites to the planets, and the planets to the sun. It was also known that our solar system was chained to the star worlds beyond by the same influence.

Less than a quarter of a century ago, Shaftesbury published his first book of personal magnetism, taking the broad ground that it was an action that employed the waves of ether. He showed hypnotism to be its opposite. He made magnetism to be an ennobling, uplifting and fascinating power, helping to benefit all who used it and all who felt its charm; just as a great leader thrills and enraptures his soldiers at the moment of conflict.

Thus far two sources of help arose; telepathy and magnetism. These came in addition to the facts that were proved by the physical senses. Six hundred thousand men and women of intelligence have studied and practiced the Shaftesbury method of magnetism, and have found it to be the mainstay of their lives. The system referred to was confined to the uses of the power between persons. So easily was it developed and so marked were its uses that it carried on its face conclusive proof of the existence of ether waves and a psychic world. It thus sustained the after claims of his great works on telepathy.

These two fields of science were so valuable as sources of help to the Psychic Society that, without them, very little progress would have been possible in reaching the discoveries that have followed.

A grander system was yet to be sent forth on its mission of light. It was known as Higher Magnetism, a work that has been superseded by two systems still greater. That work made its appearance eighteen years ago. It was copyrighted, and the volumes placed on file in the Library of Congress. This fact is important because the public are thus given the opportunity to go to those files and read the whole plan of the X-rays which were not at that time

conceived in the brain of any man except Shaftesbury. It was by leaps in the application of universal laws that he learned of the process whereby solids could be looked into. So Shakespeare wrote of the circulation of the blood years before it was actually discovered. In the volume of Higher Magnetism, Shaftesbury gives an analysis of the ether waves, and sets forth the first accurate statement of their nature and processes. He thus made wireless telegraphy a simple fact, and this was many years before that discovery was made. The date of copyright of that wonderful book and the date of filing the book itself, being years before the discovery of the X-rays and of wireless telegraphy, will furnish ample proof of the priority of its existence.

These are but two instances of the accuracy with which Shaftesbury has stated the gigantic laws of the universe.

Inventors have found that book to be an inspiring help to their minds in their efforts to create something new in idea and yet true to natural laws. One inventor has told this committee that he has already reaped a fortune from the use of those ideas.

Doctors have recently found that the soul has some substance and that it can be weighed. They have also found that the soul actually passes out of the body as an entirety, and moves rapidly through a certain course or path on earth before leaving its former locality. These are solemn facts, full of the deepest meaning; but they are all set forth with absolute accuracy of description in that book which was placed on file in the Library of Congress many years ago.

It is needless to say that such a system must be a source of help to the Psychic Society, the value of which cannot be stated in words.

But the power of magnetism proved to be so great that it led the way to the remotest corners of the universe. In every step of the way the proofs were abundant and convincing. The system already referred to was enlarged into

a giant volume known as Universal Magnetism, and later on a special branch of the subject appeared under the title of Advanced Magnetism. These two works sold for seventy-five dollars, and are owned by almost every leading thinker in America and England. French and German scientists have bought them, in many instances going to the expense of having written translations made for their private use at the cost of hundreds of dollars.

The system of Universal Magnetism showed the exact relationship between distant influences throughout the sky and the psychic world as it exists on earth to-day. There is no instance where any student of that system has not fully accepted the laws and facts set forth in it; for it proves itself at every step of the way.

What is called the greatest of the Shaftesbury works is that known as Universal Philosophy, or Our Existence. Its price, one hundred dollars, keeps it in a limited channel. It was written for private circulation among a few scientists; but a larger work is in preparation and may some day be published at his personal expense as a gift to his followers. Yet Our Existence contains one thousand lessons covering every great law of creation and destiny. While it is largely argumentative, it has promulgated some gigantic truths that were never before hinted at in any philosophy. It never fails to convince an intelligent mind.

The purpose of relating the foregoing facts is to show that our Psychic Society naturally built itself about Shaftesbury. In fully thirty years of association, there has never yet been a statement or law set forth by him that has been inaccurate.

With telepathy, the tongue of psychic communication, and magnetism, the chain that brings the whole universe together into one close community, it was a comparatively easy matter to evolve the laws and facts that are contained in this Book of the Psychic Society.

This chapter is the direct contribution of the committee,

as the constant reference to the author made it essential that he should not deal with the sources of help by which this association has been enabled to carry on its work.

It should be said in closing that he has permitted many of the foundation principles of those expensive works to be used in the second division of this volume in order that the general public who cannot afford the costly systems may have access to the greatest of all laws of earth or sky in the book now placed within the reach of every reader.

CHAPTER III.

INVESTIGATING STORIES.

DURING A PERIOD extending fully thirty years, the Psychic Society has carried on a steady work of investigation into the claims made upon the public attention in these phenomena. Everything that had any basis whatever for belief has been carefully looked into, and especially those accounts that seem on their face to be so well proved that they cannot admit of doubt, if the statements of interested persons are to be accepted without challange.

Some of the stories have been built up with a wonderful degree of ingenuity; the purpose being to convince the minds of others by overwhelming evidence. Thousands of such cases have been sifted to mere nothing.

There are Sunday papers in this country that publish ghost stories under the caption of TRUE ACCOUNTS. Each story is accompanied by introductory proof of its truth. So cleverly are these narratives told, and so well authenticated are they made to appear that many thousands of people are undoubtedly converted to a belief in them. The injury done the mind is very great. 2307

The magazines are more cautious. They place before their readers the claims and opinions of various classes of people, and occasionally add some stories that are said to be vouched for by men and women of veracity.

In view of the constant attempt to mislead the public, the Psychic Society certainly has had an important field of labor. It has been our one hope to arrive at the truth, re-

gardless of where it led us. As an example of the latest well-built ghost story, we will cite the account that ran for some days in the paper of a great city. The daily has been in existence for a year, and is in need of readers; although every live newspaper is seeking an increased circulation all the time. The house was well selected for the purpose. A family was said to have moved in and then to have vacated the house in a short time; spending two fearful nights there. Between the hours of one and three the ghosts appeared, partly as forms, but chiefly as noise-makers. Sledge-hammers that must have weighed a hundred pounds each were made to strike against doors, and trunks that contained not less than hundreds of pounds of metal went crashing from the top floor down into the empty cellar. Lights shone in all parts of the house when none in fact were burning. The strongest part of the story was the fact that a night policeman by name of S. N. Wade was made to state that he stood on the opposite side of the street and heard the crashing sounds within the house, and thought that some one was attempting to wreck the whole inside structure. He entered the building and saw ghostly lights. Interviews with him were published in which he confirmed the statements; but it was all done in the same newspaper.

As a test of the influence which these accounts had on the public, many persons who had never before believed in such things, were convinced of the truth of the claims that ghosts did actually visit houses in the manner stated. Yet not one person went to the trouble to test the veracity of the newspaper. Crowds assembled daily and nightly about the house, and the circulation of the paper increased.

The one part of the account that most impressed the public was the connection of the police officer, S. N. Wade, with the affair. We wrote to Major Richard Sylvester, Superintendent of Police. The reply came as follows: "September 18, 1907. . . . I beg to state that the

Acting Captain of the Second Police Precinct informs the Department that Private S. N. Wade positively declares that there is no truth in the published article to which you called attention." Thus one of the most convincing and probable stories came to the usual end. From other standpoints of inquiry, we find that thousands of persons have not learned of its falsity, and that many have been thrown into a highly nervous state through the horrible details that were invented in the telling of the affair in the paper. Almost endless harm has been done in many homes, and all for the sole purpose of increasing the circulation of a newspaper.

This is merely a sample case. Being the latest we have investigated it is inserted in this book just before going to press.

Other stories have been as well sustained in the narrating, and some have been bolstered up by affidavits and many counter-statements. A few recent instances will be cited; although they all bear the same earmarks as those told years ago.

One of the most probable accounts of the appearance of a ghost in ordinary garb came from several persons in a small town, all of whom vouched for the truthfulness of the assertions.

There was a house the first floor of which contained three rooms; a front room, a middle room, and a kitchen ell. From the back door of the ell a path led to the open country through a deep yard of trees. In the front of the house there was a public road, and old trees on both sides. There was an oil lamp on a high post under one of these trees; and no matter how bright the sky at night, shadows were always abundant.

On summer nights it was the custom to leave the doors and windows open. A family had recently moved out of the house without giving any reason at the time. Another family moved in. The second evening a scream came from

the kitchen, uttered by the Dutch cook. She declared that a man had walked through the kitchen and disappeared in the yard at the rear; yet three persons in the front rooms had not seen him. On another night, a man stood looking at the people in the room through an open window, his head being within two feet of the lady nearest him. She did not see him, but felt the heat of his face, as she called it; although two others saw him distinctly. Thinking he was a tramp, they screamed and ran out.

Soon after this occurrence the same man was seen passing through the house, having entered the kitchen unseen by the cook, and walking between two persons in the middle room. One spoke to him, but declared that he vanished in the instant. Both ran to the door, but no one was in sight.

Inquiry was made of the family that had moved out, and they said they left because of the same occurrences. They even stated that the man would move chairs as he passed, and would seem to vanish.

So strong were the affidavits and so well sustained was the account from several sources, that a thorough investigation was made by others. It turned out that the man was insane, and exceedingly light of foot; entering a room noiselessly, and appearing to vanish rather than pass out. He was allowed his freedom until these facts were clearly proven, and then he was taken to an asylum.

Not one case of physical demonstration has stood the test of a genuine investigation. By this we mean that the sounds made by supposed ghosts, if made at all, have their cause elsewhere; and that the physical visitations which involve violence have no basis in fact as far as the psychic world is concerned.

CHAPTER IV.

NATURE OF SOUNDS.

WHAT IS KNOWN as sound has no existence in itself. It is merely a creation of the sensitive nerves of the brain. The basis of all sound is air. The air may be still or it may be moving; but still air or moving air of itself does not furnish the basis of sound. If you will imagine a mass of gelatine very long, very wide and very thick, resting upon a large platform; and also imagine that one part of this mass is struck a blow that vibrates the whole jelly-like mass from end to end, you will obtain a fair idea of the manner in which air furnishes the basis of sound.

If the gelatine could be extended for a long distance, a blow struck at one end would vibrate the mass to the other end; in fact it might travel for miles if so large a distance were possible for the construction of this kind of a medium. But the gelatine itself does not move. It vibrates, and the waves of mass-motion reach as far as the mass extends.

A wave of the ocean is a surface action. If you drop a pebble in still water, ripples will run out in all directions; but the water itself will not move. A chip riding on its bosom would be found in the same place after the ripples ceased, as before they began. A body of water apparently quiet may be moving in one direction, and ripples made on its surface may be moving in the opposite direction; showing that the mass may sustain vibrations independent of the direction in which the whole body may be moving.

This is true of sound in air. A strong wind may carry the air in one direction while the tones of the voice may be traveling in another, although the removal of the medium will also take away the vibrations of its mass.

Water will carry the waves of sound; but they are not like the waves of the ocean, nor the ripples on its face; being merely vibrations of the mass of the water itself. Solid wood will also transmit sound by vibration of its molecules.

Everything is hollow and porous.

In the structure of the densest solids, the molecules that make up the mass are held apart by laws similar to those that keep the sun and planets from coming together; and a tiny being small enough to stand upon the surface of one of these particles that compose the mass, would look out upon the other particles somewhat as we view the moon and sun. Such small proportions are almost inconceivable.

As everything is hollow and porous it is easy to understand how heat, magnetism, sound and other activities can pass through them. If there were such things as ghosts with only an ether-body, it would have no difficulty whatever in moving through a solid wall. What is solid to the eye is exceedingly porous in fact.

Like water, the air is a mass; the difference being that it is more porous. It is composed chiefly of two gases; and the same is true of water; the former being made up of nitrogen and oxygen; while the latter consists of hydrogen and oxygen.

Sound is a vibration of the molecules in any mass. We are most familiar with it in the atmosphere. These vibrations, coming against an electric current, as in the telephone, may be carried on wires to distant places, far beyond the range of the voice when employed in the air alone.

Some authorities claim that sound is the vibration of the ether or inner medium which enters into all solids and passes beyond all physical bodies, even to the remotest parts

of the universe. This claim has been found not to be true. Light is ether vibration; but sound is the vibration of the molecules. The difference is important in determining some questions that follow later on in this book.

But at the same time it is a fact that the vibrations of the molecules in the air may be transferred into the ether by the nervous action of the brain.

We now approach the peculiar part of this subject; or the relation of the brain to sound.

The first sentence of this chapter states that sound has no existence of itself. It makes no noise unless its vibrations act upon the nerve-centers of the brain. The noise it then makes is not actual. There must be a function in the nerves of the brain that translates or interprets the vibrations into what the mind accepts as sound. In the core of the brain, to use a common term, the gray matter of a series of cells is so acted upon by the vibrations of the air that they produce the result known as sound.

Take a spoken word for example.

The larynx of the throat holds in check a column of air that is passing out of the lungs. The vocal cords compress the column. Each cord or part of the larynx is so delicately hung that it trembles as the checked flow of air presses against it; and this motion passes to the air itself, which goes out of the mouth still trembling or vibrating. The varying rapidity of the waves gives rise to the varying degrees of pitch.

Having thus set up vibrations of air, the effect is like that made on a mass of gelatine; the whole body of air vibrates in all directions, and as many persons can hear as are able to come within the range of the voice. Words are combinations of vibrations, or shapes into which they are compressed. There are vowels and consonants. Vowels are round, flat or open, owing to whatever shapes are given to the escaping column of air. Consonants are interruptions of the out-going air; the column being cut off

by the interference of some part of the mouth, as the lips, teeth, point of tongue, middle of tongue, back of tongue, throat, etc.

The brain is able to distinguish between a round and a flat column of air; or a different characteristic in the interruption of the sound; and this ability is even effective after the vibrations have pressed through an electric current.

A person whose brain had never heard a spoken word would not be able to tell the difference between vowels and consonants, or one vowel from another, or one consonant from another. Spoken words, therefore, are the result of a brain that has been educated by experience.

Every live, normal brain can hear what is called a sound.

The waves that are set in motion by the vocal cords are taken up by the air, and strike against the drum of the ear. This drum is also capable of vibration. Its duty is to carry on the same waves of sound that come against it. But, having done this, the passage to the brain must take part in the transmission of the vibrations as far as the nerve of hearing. It is an electrical wire, and does merely telephone work up to that point where the brain-cells must interpret the waves into a shock on the core of that great organ.

Let the drum of the ear be lacking and the loudest sounds will be dead silence. Let the nerve of hearing be paralyzed, and stillness will prevail even in the downward rush of Niagara. Let the brain-cells be deficient, and the explosion of cannon or the loudest peal of thunder will have no existence to the individual.

CHAPTER V.

GHOSTLY SOUNDS.

FOLLOWING the description given in the preceding chapter, it may be easily seen how delicate a tissue of the brain is charged with the duty of creating sound. The waves that fill the mass of air are quiet and unobtrusive. The storm-tossed ocean is destructive in its violence, but has nothing of the power on the brain that is possessed by the silent and unseen vibrations that pass from a distant cannon and find meaning in the thought-centers. The billows may wreck a mighty ship; while the explosive sound will not even be heard if the brain is not able to give it existence upon its sensitive tissue.

Motion is all about us. Much of it appeals solely to the eye. The silent growth of leaves and giant trees is a tremendous process in nature; but not one sound is made in its activity, because the brain is not aroused to interpret such a process. Unseen, unassuming, unfelt, the slight vibrations of air-masses, and not the air itself, reach the delicate nerve-centers and there are so enlarged that what was dead stillness outside, becomes the living impression known as sound.

It is the sheer creation of the brain itself.

The nerves that are employed to make this creation are surrounded by pulsing functions, rushing streams of blood and chemical changes that are necessary to the life of the brain; but, not being waves of the right kind, there is no noise to this machinery of the vital government.

A normal brain hears few if any sounds that are not the direct result of air-vibrations. But let the nerves get out of order, let there be the slightest inflammation of the tissue in the sound centers, and other creations are brought into existence than those that are transmitted by air waves.

In nearly all kinds of fever there is excitement along the nerve of hearing, and congestion or pressure in the cells where sound is created. Noises result, and they are called strange. 2307

"Who is ringing that bell?" is asked by the fever-racked patient, when all is still.

"Will you have that pounding stopped?" is also a request from another similar source.

The murderer who slew the traveling merchant one winter's night, heard the sleigh-bells of his victim until he sought peace by confession. The cries of those who have suffered at the hands of others have haunted the guilty parties for years afterward. "I have never for one day been free from the piercing shrieks of the man I killed," said a criminal to a member of the Psychic Society.

Criminology abounds in such confessions.

A woman left alone in a house by night may allow her thoughts to run to the possible dangers of her position. She may know that the doors and windows are securely bolted, and thus feel safe from all physical dangers; but soon her mind will run to the other channel, the supernatural. Stillness is so profound that the settling of the house itself, which seems to never end, produces sounds that could not possibly be heard in the day time, but that now are enlarged by the excited nerve-centers of her brain until each creak is a sledge-hammer blow. A leaf against the pane that rattles with such minuteness of motion as to be hardly as active as a breath on the rose, now is magnified into knocks by icy fingers. Tap, tap, tap, knock, knock, knock, the ghostly hand plays its weird tattoo on the glass, and the woman shrinks into the farthest corner

of the room, expecting to see the window open and the white form enter.

One case that attracted attention was that of a man who had to work by night and sleep by day. He remained alone in an old building. One evening he took up his work with an aching head which did not get better as the hours wore away. Then he rested for a while. The throbs of pain in his head were translated to him as the sounds of footsteps in the hallways of the building. These came to his door, and a loud knock followed.

"Come in," he said rather feebly.

The knocking grew louder, and he now hurried to the door to find it unlocked, as he supposed, but the hallway empty.

Somewhat alarmed, but of a strong resisting mind for such a belief as that a ghost were the cause of the sounds, he returned to his room after securely locking the door.

He fell into a dose, but had his eyes open half the time, and soon saw the door open, but no form appear. He arose, went to the door and found it closed and locked. He afterwards admitted that this erratic vision was due to the excited state of his brain; but he could not understand the sounds.

On a subsequent night, when he was free from the headache, he heard what he supposed were faint sounds, as of someone walking in bare feet on the hallway floor. He was now sensitive and nervous, and listened. In a short time the sounds changed to those of heavy steps in big boots in an empty room directly over his head. This was more than he could endure, and he called in an officer. The two men searched the building from end to end without result.

On the next night he had a friend remain with him for the purpose of securing proof of the condition of things; but, as no sounds had been heard up to three o'clock, the friend went away. The man now being alone at once

grew nervous and the sounds began. Footsteps were heard passing from the basement to the third floor, then back again, sometimes running, sometimes stamping, and finally ended at his door. Silence that was horrible ensued for what seemed minutes, then came a vigorous pounding at the door only a few feet away from him.

He vacated the house the next day and moved into one that was occupied. No sounds were ever heard there, except one rainy night in winter when he imagined that he was back again in the old building, and footsteps were audible. As he listened he caught the rhythmic action of his own heart-beats corresponding with the blows made by falling feet, and he soon was satisfied that the noises were due wholly to an excited state of the sensitive tissue of the brain.

Fear produces excitement, and excitement produces an abnormal activity of the brain.

In a nerve-center that is charged with the duty of creating sounds out of the silent vibrations of the air, any other creation is possible when inflammation, congestion, pressure or excitement may be present.

It has been the most frequent of all investigations of the Psychic Society, to follow out the claims of people who have been alarmed by ghostly sounds: and not in one instance has there been any evidence that is conclusive to prove that spirits are the cause of such manifestations. This fact is so clearly in evidence to-day that it can be laid down as an axiom that ghosts make no sound whatever, even if they make themselves known at all.

CHAPTER VI.

GHOSTLY VIOLENCE.

TWO CLASSES of cases are to be considered under this general subject. By violence is meant the laying on of hands, or the rough physical demonstrations that attend the so-called visitations of the spirits. The first class is that in which the person who is visited is not in any way a party to a mediumistic influence. The second class is that in which persons or things are roughly handled while a supposed medium is manipulating the spirits.

In dealing with the first class, we have the same conditions that arise when ghostly sounds are produced; and these have been disposed of in another part of this book. But the process is different.

There are three kinds of contact with the brain of a human being in the uses of the senses most often involved in the manifestations:

1. Physical contact, or the sense of touch.
2. Vibrations of air-masses, or the sense of hearing.
3. Vibrations of the ether, or the sense of sight.

All three must reach the brain, or they will fail.

If the nerves are paralyzed that connect the surface of the body with the head, the sense of touch fails; but it is none the less active. It thus differs from the sense of hearing and sight.

To a blind person there is no light. To a deaf person there is no sound. But a blow dealt one who has lost the sense of feeling may, if violent, do injury. Such a person

can be pushed from a window and killed. He may be burned and suffer harm and even lose his life, while not feeling pain.

The sense of touch is more necessary than that of hearing or sight; for the lack of it takes away part of the life of the body, and is sure to lessen the term of duration on earth.

On the other hand the over-sensitive state of the body in the use of the sense of touch, is productive of many disagreeable experiences. One who is nervous suffers most from this cause.

The surface of the body deceives the mind at times by sensations that are due to a defective supply of nervous power at the skin.

"I felt the touch of a cold hand on my neck," is the statement of a nervous woman. But the cause of that feeling was an abnormal condition of the body at that part.

"Every day or two a cold hand crawls down my back," says a woman who is likewise afflicted with a defective supply of nervous vitality.

A common case occurred recently. A man insisted that some one was poking a finger into the upper arm just below the shoulder. He would turn suddenly as if to catch the guilty party. But the fact was that he had on a stiff coat which bent inward at the place affected, and caused a pressure to come against the flesh whenever he moved.

In another similar case a woman who insisted that she was being visited by spirits because a pressure was felt on the wrist when no person was in the room, was shown that the touch came from the wrinkling of clothing which brought a pressure to bear upon her arm. The degree of power was so slight that a normal individual would never feel it; but the super-sensitive nerves magnified it greatly.

The opening of a door must be ascribed to physical action or the sense of touch. There are ghost stories unlimited

in number and apparently sustained by conclusive proofs in which doors and windows are opened, and impossible feats accomplished with material matter. But these are merely "stories." Not one has ever been entitled to belief. They have been thoroughly investigated, without result.

A child cried to its mother in the night that some one had lifted it out of bed and laid it on the floor. The mother regarded this as a sign that the child would soon die. But she was shown other ways of accounting for the occurrence, and the child lived. The whole incident was founded on a dream that seemed to be a waking transaction to the mind of the child.

Many persons claim that they have been visited at night by violent ghosts. One of the usual tricks is to tear the clothing from the bed. In no case that has been reported of this kind has the ghost been seen during the act of taking the clothing off. Yet we have received hundreds of affidavits to the effect that some agency had, in the dark, removed the bedclothes, and even entered into a struggle with the occupant of the bed, always winning in the tug of war.

In every such instance one person has had the experience; never two in the same room or the same bed. This fact leaves the question of veracity open to doubt; for what occurs in the night to a nervous person may be charged to a highly excited nervous system, or to a state of half-wakefulness, or a dream. Many dreams seem to be as real as the transactions of the day.

In a list of more than one thousand reported cases of physical violence, not one has been based on the claim that injury was done to the individual. When force has been employed, it has done no harm of any kind. Some state that furniture has been broken, legs wrenched from strong tables, chairs demolished, pictures thrown to the floor, and crockery and china ruined by strange visitations; but there

is not a single instance where two or more persons were witnesses of such deeds. In the very nature of the testimony bearing on these subjects, the word of one individual cannot be taken; for all men and women, and even children, who are thus visited, are highly nervous before they pass through the experiences named.

Under the subject of self-hypnotism, suggestion may arise from a passing thought, and the whole affair may occur in a cataleptic state. In proof of this assertion, over two hundred of the persons who made affidavits to the events stated, were found to be nervously diseased along cataleptic lines.

There is a stage of this malady that admits of full consciousness of the mind, while the occurrences are due to the fault named. If two persons who were subject to the malady were to witness the same event, it would undoubtedly be ascribable to suggestion from one in which both concurred. No human being, placed in such a situation, is able to tell the truth from the seeming facts, if he is the subject of the visitation, as it is termed. The explanation is apparent on its face in every such case. Yet honest men and women have sworn to a state of facts that carried conviction to the unwary mind. The proof was unassailable, as it appeared.

Strict fairness requires us to state that every genuine medium or clairvoyant is a cataleptic. It is also true that every person who can be hypnotized, may be developed into a medium or clairvoyant, with more or less power to interpret the subconscious activities of the minds of other persons. But this takes us too close to the other departments of this work. The laws of psychic life that apply to such cases will be found fully presented and explained in other pages.

This statement is made here to show the many chances for error in accepting proof, even when under oath and offered by persons who are sincere and honest. "I know," and "I am absolutely sure," are terms that fall with ease

from such lips, while their conclusions are wholly wrong. A clergyman of national reputation, and one who is universally respected, said: "I certainly believe what I see with my own eyes, hear with my own ears, and feel with my own hands." He had a combination that was impregnable in his opinion; yet he finally admitted that he did not know how to interpret the senses that had supplied him with the apparent facts.

Most of the things that are seen and heard under certain conditions are untrustworthy; and what is felt may be also a creation of the morbid mind of a nervous person.

More troublesome to the investigator are the acts of violence that occur under the direction or leadership of a genuine medium. The latter term must not be accepted with the belief that we have discovered genuine mediums. Most of those who claim to be such, are frauds straight and simple. Many who are genuine have very limited powers, and are totally unable to communicate with spirits. But they can arouse a certain kind of violent action. They produce knocks that are heard by several persons in the same group. They cause tables to move, and chairs to be lifted up by invisible agencies.

The fraud enters when they claim to possess powers to communicate with the dead. They have no such gift, nor has one human being that ever lived been given the power to bring the dead before the living, even in sound and action, in writing, or otherwise. There the fraud begins. Perhaps they may think in all honesty that they have such powers. A part of a gift may give rise to a belief that the whole faculty is present.

Nevertheless there are mediums who are able to cause physical violence. We once owned a table that had been broken by such an agency, and it was made of genuine mahogany more than a hundred years old. The mere breaking of it did not prove that a spirit had taken part in

the transaction. It was the work of the subconscious faculties, overcoming gravity and doing exactly what would occur in any successful attempt to annul that fundamental law of nature.

It cannot be denied that gravity or the earth's attraction may be suspended.

It has been proved that the psychical realm is one in which there is no law of gravity.

Hence it is not at all wonderful that objects can be made to move about and show a defiance of this great force.

Each of these conditions will be fully explained in turn as the present work progresses.

CHAPTER VII.

PRE-MORTEM COMPACTS.

THOUSANDS UPON THOUSANDS of persons have agreed during life to send back information after death if there were life beyond the grave. These agreements are generally made in sincerity. Some of them have been put in writing and sworn to, in order that the full impressiveness of the contract may be understood. If you can find any two women whose beliefs have turned strongly toward the future world, and who are close friends, you will likely find that a pre-mortem agreement has been made to the effect that the one who shall die first will, as soon as possible after death, furnish some information of the spirit life, telling what it is like and giving proof of the genuine existence of the soul as an immortal being.

Men likewise who are close friends have made such agreements and are doing so to-day. In the several societies for psychical research, these compacts have been made, both in England and America. In the latter organization, one of the foremost investigators agreed with his co-worker in the same cause, to make himself manifest in case he should die first; the other party promising the same thing in the event of his departing first. It seems that this case is one that cannot admit of doubt. After the death of one of the men, no manifestations were forthcoming until a medium was sought a woman who had acted as clairvoyant to both of them for many years. Through her powers the dead man sent word of a very indefinite character telling

vaguely and disjointedly some things that had occurred in the lifetime of the man. The results were such that the living professor is credited with believing that he actually did receive word from the spirit of his friend.

But here again they have missed connections. The woman who acted as medium is a genuine clairvoyant. She has not been in a position to acquire the means of trickery, and has had no disposition to do so if she were so inclined. She possesses what all human beings own, a subconscious faculty; but hers is acute in the highest degree. On the pages of her mental book are written an endless number of impressions that respond to the wish of others through a state of utter chaos. There is nothing to preclude the theory that her subconscious mind unearthed after death the facts that were present in the brains of those who lived when she knew them.

If the spirit of the dead wished to manifest itself to a living friend, it would not be necessary to select the most skilful of living mediums, and the most gifted clairvoyant of modern times, in order to so appear. Not many persons could secure the services of so rare an individual. Nor is such an appearance a fair test of the life of the spirit. Currents of interest run in grooves or like gulf stream lines, and a gifted medium would be able to reproduce thoughts and facts even after the death of one who had been a total stranger to her, and make known things that would be as strange to her own mind as to those who witnessed them.

A wish and a hope are fathers of a large family of ideas. To expect an occurrence while under the excitement of a nervous strain, is helpful to its happening. Then another law comes into play, that of response to suggestion. Here are two fields of psychic phenomena, both of which produce wonderful results when measured by the ordinary trend of life.

This is not the place to explain the process by which

messages apparently come from the dead, when the latter really know nothing of them and are barred from all possibility of sending them. To tell just how each case happens would require the examination of the whole question of telepathy, and space forbids at this stage of the work. As there are a few well established instances in which the evidence seems strong and genuine that the spirits of the departed have actually had communications with living persons, we have thrown out the above hints to show how easily the mind may be misled.

It all comes down to the question of connecting an occurrence with its real cause. We may not be sure that the thing has happened at all, or we may be sure; but it requires an expert mind to associate what is sure to have happened with the thing that caused it. Here is where so many mistakes are made. It is the wrong connection that misleads.

If a medium attends Mr. Brown in a seance and imparts to him the information, no matter how indirect, that Henry Jones who died some time ago, now declares that he is alive in the spirit world, and tells of secrets that were known in life only to the two men, the proof seems to the lay mind to be conclusive that the spirit of Henry Jones is really alive and talking. Yet this all important conclusion is drawn from the mere fact that a medium has done some talking or writing. If there were no mystery or wonder in the communication, there would be nothing at all to it. We declare that the communication is born and lives wholly in the subconscious faculty of the medium.

This assumes that the latter is honest.

In the case of one who is free from the charge of fraud, the subconscious faculty does its work only when the mind of the medium is dead to all knowledge of what is being said or done. This makes it a senseless agent. That there are genuine mediums of this kind, there is no doubt. But as the medium is necessary to the manifestation, and as the

communications are always chaotic and in every instance more or less silly, it is not fair to charge them to the spirits of the dead, but to the subconscious powers of the agent employed. This is the true explanation of every supposed case of communication between the dead and the living.

Through a hundred assistants, each of whom secured the aid of many others, covering a period of nearly thirty years, the Psychic Society has investigated in the most thorough manner no less than 7,682 cases of attempts to send information of spirit life after death. They were cases of agreements between the closest friends when alive, where one died, and the other thought that some effort was being made to send some word.

Over six thousand of these cases were disposed of by ascertaining that mediums had been consulted, with some slight results; but fraudulent practices made the work of the mediums worthless.

In nearly all the other cases, the appearance was through dreams. One woman disclosed the manner in which the dream would bring on the manifestation. She was alone one evening, and wondered why her sister who had been dead for seven months did not try to communicate with her. She fell asleep in her chair, and dreamed that the sister stood before her in form as of old but radiant with the light of the new world. She took her hand and talked with her. But it was all a dream, and dreams are the work of the subconscious faculty, which performs wonders under the operation of natural laws not known to ordinary consciousness.

No dream can be taken as evidence of spirit life.

Yet in the case of the mother who was twice awakened in one night by seeing the face of her living daughter who was making two attempts to commit suicide, and who was found after the second dream in a bath room unconscious from the effects of gas, the direct work of the subconscious faculty is clearly manifested. No spirit law is involved in

such occurrences. Premonitions are common and they too are the work of the subconscious faculty. But they happen between the living and the living.

A man whose wife had died claims to have seen her walking the street in front of him, and passing him at right angles. She gave a quick turn of her head in his direction and vanished in thin air. He went to his home and repeated the occurrence to his three sons, telling them that he was sure of having seen his wife's spirit. But the vision did not indicate that he saw anything more than the mirrored form of his wife in his ordinary brain, as is explained in another chapter of this book. Not even the subconscious faculty was at work in this case.

In another experience a man claims to have seen the spirit of his mother a few days after she died, and she was beckoning to him with her hand, as though asking him to follow her. He reported to his daughter and wife that the vision meant that he was to soon die. But many years have since elapsed and he still lives.

In another case a mother whose child was very ill, being told by the doctor that she would probably die very soon, prayed for help and in reply the form of her mother appeared in the room at midnight, and the lips said: "I will help you. Cheer up. Your child will not die." This seems on its face to be evidence of the existence of spirits, but both the sight and the sound could be easily born in the ordinary brain under severe nervous strain in waking hours; or such experiences could have been dreams. Tired brains fall asleep without the knowledge of the sleeper. An illustration of this fact is noted in the report of the Bishop who saw the spirit of his brother standing close to him and talking. The Bishop was asleep in the room where four other persons sat reading. They were attracted to the sleeper by the snoring. This ceased in a few minutes and the man seemed to be passing through a nervous state for a second or two when he awoke and declared that he

had not slept at all. He even said that he had kept his eyes wide open. He was honest but mistaken. Slumber comes on so quietly and stealthily at times that it is impossible to know that it approaches or that it has come and gone.

A few strong cases of agreements made before the death of one party have been found, but in every instance a medium has been employed to bring the supposed dead into the presence of the living. The reports from the mystic realm have all been incoherent and unsatisfactory; leaving a certainty that the brain of the medium was responsible for the communications.

There has not been a verified case of the appearance of the spirit to the eyes of a living person. The nearest approach to such manifestation has been attended by the suspicion of nervous excitement or the dream state; and the testimony is therefore unreliable. A fleeting vision may be born in the ordinary brain under stress, as in delirium, or nervous tension; and the subconscious faculty may reproduce an endless train of visions under certain conditions. Sight and sound are shifting processes of the brain centers, always created by the power of the mind even when perfectly normal.

As an exception to the conclusions of this chapter, we must state that the soul in its flight from the body to its future home is given the power to manifest itself by vision and speech also; but only in a very limited space of time. There are thousands upon thousands of instances where this has happened; and to deny them would be to fly into the face of what almost every intelligent person knows to be the fact.

A psychic law comes into action in this class of cases, and a full chapter will be devoted to its discussion.

But the soul in transit is not the spirit of the dead in the generally accepted use of the term. It is the life immortal winging its flight to other worlds, nevermore to come

to earth or to know of earth unless it shall meet loved ones in the hereafter.

Spiritualism teaches that the spirits live on and on in a state of communication with the living. This doctrine is absolutely untrue and evidence has been piled high during the past few years showing the impossibility of any such existence.

There is no authenticated case of a spirit being on earth longer than fifty hours after the death of the body; at least not in modern times. It would be impossible to collect together over one hundred thousand instances of the departing soul having made its passage felt or its form seen in the early hours of its flight. The proofs are so abundant that they create surprise to one who is starting out in search of this class of evidence.

Let the two kinds of manifestation be kept separate in the mind of the reader; otherwise there will be an apparent conflict in the accounts concerning them.

CHAPTER VIII.

PREMONITIONS.

NOT LONG AGO the higher class of intelligent persons rejected all beliefs in what are known as premonitions. They had two reasons for discarding them. One was the supposition that there had never been any satisfactory evidence to sustain the claim that people could receive warnings in advance of an actual occurrence. They argued that telepathy was merely the operation of the subconscious mind having the power to see happenings through channels other than the ordinary senses; and, as an event prior to its happening could not be seen by any faculty, there could be no premonition of it.

This is good reasoning; but proofs that have been secured in the past few years, tend to show that it is not in harmony with known facts.

The second reason for discarding such belief was the supposed ill that would fall upon humanity if events could be seen ahead of their occurrence.

In the first records made by this society we find the following assertion: "It is the unanimous opinion of the members of the Psychic Society that fore-warnings and premonitions, as well as fortune-telling and forecasting of human history in every phase, are without foundation either in fact or principle, and must be regarded as species of error and charlatanry."

This view has been changed to some extent. A mass of

evidence has been secured, and it has all been sifted to the substantial facts as we now present them:

1. There are many well sustained accounts of premonitions; so many and so well proved, that we cannot deny any longer our belief in them.

2. The same is true of fore-warnings. They undoubtedly occur.

3. Special attention has been given to the problem of fortune-telling. There are some cases where the future has been correctly foretold, but they are few and of insubstantial character. We therefore assert that fortune-telling is largely a matter of guesswork, coincidence or trickery.

We obtained a stenographic report of one sitting where the fortune-teller, a woman of great success in her profession, convinced a United States Senator of her genuine powers, for the reason that she told him things that were true in his past, which she had no means of knowing; yet so skilfully had she led him on in conversation that she had drawn from him the very facts that she related. To this skill was added some telepathic and clairvoyant powers that enabled her to make the chain complete. When the stenographic report was shown to him, he recalled every part of it, and said: "I remember now that these things were said, but they had so completely escaped me that I would have sworn that they were never uttered." He thereupon lost all faith in the woman's gifts.

A first class fortune-teller must possess the power of physical telepathy to begin with. Then there must be the ability to read the face, the form, the make-up and appearance of the client. There must be a good mind for guessing. The art of asking suggestive questions which will set the client talking, is also essential. One correct guess wins the faith of the individual, after which everything is easy.

Under such a course of training as Universal Magnetism almost any person might acquire the power of substitution, which means the ability to so thoroughly sympathize with

the client that his personality gives way to that of the fortune-teller. As soon as the substitution is made the thoughts, feelings, hopes and fears of the client are all taken into the immediate life of the other, and so known. Great genius could carry this process to an unlimited extent, but it would require time and hard work to so school oneself to do all this. On the other hand any person however unskilful may do the same thing in lesser degree and win proportionately. We can cite thousands of cases where this use of sympathy aided by Universal Magnetism has accomplished wonders in countless ways; all helpful to both parties. In the family, in the school room, in the business and social worlds, in the professions, and in all walks of life, this phase of magnetism, noble and uplifting is doing a vast amount of good that could not be done in any other way.

The foregoing suggestions are made here solely to show the ease with which a sincere mind may be made to believe in forecasts of life that are unfounded and unreliable.

Premonitions, however, are in a different class.

They look into the future, but only a brief distance.

The cases that have proved to be genuine are too many to be cast aside as coincidences. They are actual forewarnings, but they have relationship only to the immediate future.

There is not a case where satisfactory proof has been obtained showing a premonition that related to a coming event at some distant period in the future. If any person claims to have evidence on this point we will have it fully investigated. Of course it is true that many people really believe in length of premonitions, as they have had experiences that seem to sustain that view. But each instance of the kind is faulty in its chain of proof.

The sensitive condition of the nervous system leads to many impressions that are built in the imagination, so that

the party who is most in interest is most unfitted to testify.

The following account is a typical illustration of an authentic case of premonition:

An engine-driver on a fast express train was killed along a straight piece of track by a blow from the end of a stick of timber on a freight car that was standing on another track. The timber had swung around far enough to reach the engineer as he looked out of his cab window.

This kind of occurrence was unusual. It had never happened to his knowledge during a period of thirty years. On the morning of the day that he was killed, he awoke from his bed with a sudden spring, saying he had just passed through a bad dream. He related the events to his wife, and said that he had seen the straight road, and the freight train on a siding with the lumber out of place on one of the cars. He received a severe blow on the head that felled him to the floor of his cab. The wife related this dream to her sister. Not one of them seemed to think it a serious fore-warning, and so he went to his work as usual. But before the hour of the accident, the wife called upon her pastor and related the full details of the dream, and she said it was depressing her so much that she could not think of anything else.

We had the testimony of the wife, her sister, the minister and his family all of whom stated that they knew of the details of the dream for hours before the death occurred.

Here is proof of a law different from that of telepathy in the physical sense. The latter is limited to physical happenings, and can portray only those things that exist in mind or in fact. On the other hand psychic telepathy discloses the events that are close at hand, and yet that have not yet occurred.

It seems that somewhere in the universe there are beings who know what is about to happen to the detriment of

humanity, and who are interested enough to send warning in time to save them. No human agency and no human law can accomplish this end.

A wife had gone to bed and was almost asleep when she saw the vision of her son standing before her, extending his hands and seeming to ask her to help him. As the vision lingered, the form of her husband was added to it, and he had an uplifted knife aimed at the boy's heart. She sprang out of bed, not knowing where to go. The room was as dark as it could be. In her nervousness she failed to find a light for some time. While groping in the dark she found herself in a store, the shelves of which with their contents stood clearly out before her view.

A match was close at hand. She said she took it from a box on the shelf at the store. But when it was lighted, she was still in her own home, and bewildered. She dressed hurriedly. It was nearly ten o'clock. Out of doors she went and sought the services of a policeman. It seemed that her husband carried on a business at some distance from the house, and the officer referred her to the private on that beat. He thought her demented, especially as her hair was disheveled, and her eyes showed great excitement.

On she went and found the officer.

He took an immediate interest in the affair and accompanied her to the store. As they reached the outer door they found it locked, but the sounds of a quarrel and scuffle were heard within. By pounding vigorously on the glass panel of the door, they were rewarded by the approach of steps and the appearance of the husband and son. It appears that the man had made an accusation against the young man, and the quarrel followed. But the father, being the stronger of the two, had about vanquished the boy. He had been drinking, and stood with open knife over the form of the son, when the pounding on the door caused him to realize what he was about to do. This is

the version told by son to his mother before she gave him any information about the vision that had come to her.

In the investigation of this case it was proved that the woman told the first police officer that she had seen the vision of the father about to drive a knife into the boy's heart. This was actually related a full half hour before the quarrel began. The same story was also told to the second officer some time before there was any quarrel. Both the father and son stated that they had been on terms of peace all that evening, and that the father had just entered the store, made the accusation and entered into the scuffle.

The result of the premonition was that the husband was cured of the drink habit.

The law of physical telepathy sets forth the principle that the subconscious faculty is able to convey information of any physical transaction that is occurring or that ever occurred: as well as any sight present or past. In this case the woman saw something that had not happened, but that was about to occur. The event had not existed in the mind of either the father or the son until it actually began to take place. The son did not expect his father at the store, and the father did not expect to find him there. He was passing, saw the light within, and entered to ascertain what the young man was doing there at that time of night. Both had keys to the door.

As there was no possibility of the thought existing in the mind of either, the vision could not be ascribed to physical telepathy, and therefore was due to the process known as psychic telepathy, which is a knowledge of what is to occur in the immediate future. Some power desired to save the life of the young man, and so sent premonition to his mother.

There is a class of similar cases that prove this law to be a true one. Nor is it difficult to find a constant stream of instances of premonition going on at the present day.

The Society was unusually desirous of ascertaining how

long in advance a warning had come to any person. The cases that admit of the best proof all tend to show that premonitions do not arrive very long ahead of the occurrence. They are almost always in dreams or in half waking moments; but nevertheless as substantial as if they had come when persons are wide awake.

There are more than forty records of visions that have appeared in broad day light, passing like a flash and leaving one dazed with wonderment. Nearly all of these related to the death of the person to whom they appeared.

A man saw before him a street car and thought he saw his mangled form beneath its wheels. He told two friends of what he had seen, and both advised him to keep away from car lines. It was early in the forenoon when the vision came to him. About five o'clock in the afternoon of the same day he was struck by a street car and killed in the manner in which the apparition had manifested itself. It is supposed that the incident had escaped his mind, and that he paid no attention to the warning.

Premonitions sometimes come in voices, but the voices are in dreams as far as we have been able to ascertain.

Several lines of proof are secured by the investigation of premonitions of deaths. They show:

1. That psychic telepathy is at work.

2. That some power has knowledge of events that are about to occur.

3. That this power cannot be physical.

4. That this power must be psychic.

5. That such psychic power must exist beyond the earth.

6. That some agency in heaven is interested in human affairs, and seeks to protect its favorites of earth.

7. That the eternal principle of free choice is left open to humanity, which prevents the psychic power from intervening to actually save the life.

8. No instance is known to the Society of a premonition of death having been obeyed and the event avoided.

It would seem as if some person would give heed to the warning, and so be saved from the casualty. There are, however, cases of general forebodings that have been obeyed. They have been vague and indefinite. Many of them have come in time to save lives. In a clear case of a citizen of Cleveland, Ohio, who was about to take a train for New York City, it appears that he was seized with a chilly sensation whenever his thoughts turned to the trip. He told his wife of the strange feelings, and she advised him to take another train. It so happened that there was a wreck and he would have been in it had he gone at the time he first planned. This kind of case is quite common, and there is abundant proof of the warnings having saved life. But no direct vision has appeared, as in the approach of death.

The distinction between the two classes of cases is a broad one and should be given careful thought.

But in both lines of occurrence it is clear that some power has knowledge of what is to happen in advance of the fact, and before it has been crystallized into a substantial transaction or even considered in any human mind.

Here is solid evidence of a psychic power.

CHAPTEER IX.

DOWNFALL OF SPIRITUALISM.

A LARGE MAJORITY of the people who think they believe in spiritualism, do not do so in fact. They are not deceived, but have made the wrong connections. The most intelligent of their number admit that much of the work of mediums is fraudulent, but they know that some is genuine; and they rightly cling to the axiom that one truth is sufficient no matter how much falsehood it travels with. A dollar's worth of gold in a ton of earth is worth a dollar, no matter how little the dirt is worth.

This is the situation with the so-called science of spiritualism.

There is a ton of fraud, and a mite of truth.

But the truth, no matter how firmly established, is not the kind of proof that must be required to make clear the fact that human beings are able to hold communications with the spirits of the dead.

This chapter will be devoted to the latest and best known results obtained from a perfectly fair and impartial investigation of the claims made in behalf of such doctrines.

What is stated herein is not only the truth, but is concurred in by all qualified experts who have gone into the analysis of the subject to the fullest extent. Opinions and theories are given no standing. If there is not a clear line of proof, and a psychic law to sustain it, the matter is left undecided.

Spiritualism has always relied upon physical manifestations.

There is a constant suggestion of what is to occur. Persons who are present, being nervous and more or less excited, fall under the influence of this suggestive power. The familiar mask seems to them to be the exact face of father, mother, sister, brother or friend, looking out of the spirit world upon them.

Luminous phenomena have recently been produced by Dr. J. Maxwell of Bordeaux, France, that seem to baffle all attempts at explanation except on the theory of being ethereal bodies; but they have not been as thoroughly investigated as they will be in the near future. If they should be pronounced free from fraud and deception, they will merely take rank as additional proofs of the assertions made in the latter part of this book.

Prof. Charles Richet has recorded an extraordinary case of materialization that was obtained under open conditions where fraud was seemingly impossible. William Crookes gave personal testimony of physical manifestations, but his case comes under the conditions described in the chapter concerning ghostly violence.

One class of cases seems to be free from the possibility of fraud. The medium will cause a cloud to issue from the side of the body, and a spirit will appear in the cloud. Yet in October, 1900, a showman by name of Maskelyne at St. George's Hall, London, reproduced the whole phenomena, and admitted that it was done by trickery.

Editor William T. Stead of London announced to the world that he had found in a Mrs. Mellon, an English medium, the only person of undoubted materializing faculty and undoubted character in the United Kingdom. Shortly after a seance held at Melbourne, Australia, a skeptical individual in the audience seized the materialized spirit, and found it to be Mrs. Mellon herself. The investigating skeptic was assaulted by several persons present, but he held

on to the spirit, and thus the only medium of materializing faculty and character in the United Kingdom was caught red-handed.

In addition to gauze masks, there are robes so thin and light that they can be folded and concealed in the hollow metal heel of the shoe worn by the medium, or the concealed hollow belt that is fastened to the inside of a skirt, or in hollow legs of chairs, or seats. One robe that contained yards of cloth, was folded small enough to be shut up in a watch case. A dozen masks may be so attached to the clothing as to seem a part of it. All is gauze, light and flimsy. They are dipped in phosphorous paint thinned with turpentine, and then perfumed and dried.

Different heights of spirits are shown by various tricks. A child was portrayed by a stooping attitude in one case assisted by a proper mask; and in another instance by holding out a mask with a small robe dangling from it. The excited person in the audience who imagined the child to be the spirit of one whom she had lost a year before, sprang to embrace it, and found only the mask and the gauze held by the extended hand of the medium.

The tied hands and legs of mediums that are so quickly released are manipulated in the well known manner employed by the Davenports, who were assisted by the Magician Kellar, who has reproduced about every manifestation ascribed to mediums.

The cabinets often contain hollow doors, or hollow baseboards in which many things may be hidden.

In one series of seances in which the medium remained tied all the time, and in full view of those present, seven others assisted by coming down through a trap door in the ceiling above, entering the cabinet, one after the other. One of them was dressed wholly in black, with a black mask over his face, but the right arm was coated with luminous paint. It walked among the people, writing messages with the arm, which seemed to float in space, as the

body was almost invisible. He thrust these messages in the pockets of persons and gave other evidences of being a real spirit.

One of the most convincing manifestations of recent years is that in which a ball of light gradually enlarges and produces a full size spirit. Many persons have been converted to a belief in the spirit doctrine by such a display. But the method has been exposed. The person who acted the part of the ball of light was a woman who was let down from a room above into the cabinet. She was clad in white with a black mask. She thrust a rounded foot under the curtain of the cabinet and the light being concentrated on this white object made it shine like a ball. Then she gradually thrust the lower part of her dress under the curtain until her crouched form look like an enlarged ball of white. Finally she stood erect and laid aside the black mask, making it appear as if her head was the last part of the body to grow into place. The process was reversed, until she had again shrunk to the small white ball and wholly disappeared.

Hereward Carrington, a member of the famous English Society for Psychical Research, and also of the independent American Branch and a member of the Council of the American Institute for Psychical Research, has devoted many years to an almost unbroken series of investigations, and sums up his knowledge in the following statement:

1. He started out in cold skepticism, expecting to find everything psychic to be fraudulent.

2. He now believes thoroughly in telepathy.

3. He now believes thoroughly that some trance manifestations, some clairvoyance, some premonitions, most hypnotic phenomena *alterations of personality, and subconscious* mental activities are absolutely proved beyond cavil or doubt of any kind.

He says also that it is possible that genuine materialization exists as a fact in nature. To use his own words: "There must be some force in the world as yet unknown."

It is an indisputable fact that all the manifestations of mediums have been reproduced by magicians; and that mediums are either themselves magicians or employ that profession to aid them.

The Psychic Society had in its employ a man not over thirty years of age, who was at the same time in the employ of mediums. The latter were converting skeptics by the scores every year to a belief in spiritualism, on the ground that their manifestations and materializations could not possibly be the work of human agencies, and must therefore be accepted as the product of spirit powers.

The world of advanced investigation has come to the conclusion that the reasoning faculties are not endowed with the ability to draw conclusions from any supernatural phenomena, for the latter are not in the same realm as the mind. A person whose experience has been confined to one world cannot, without a taste of another world, pass judgment on the operations thereof. The reasoning powers are not qualified to settle the claims of any religion; and the age of reason is an era wholly deprived of any right to sit as arbitrator over a world that it cannot even enter, to say nothing of its helplessness to become a ruler of the same.

Of all the erring faculties, the process of reason is the weakest and most unreliable. The same proofs and the same chain of reasoning can be made to lead to exactly opposite conclusions in the hands of skilful thinkers. Take the decisions of the Supreme Court of the United States, and the Courts of highest appeal in the various States, as examples of this faulty operation of the human mind. The same state of facts will lead by the soundest kind of reasoning to results that are in violent conflict all along the line.

A short time ago a body of able lawyers and keenest minded business men who had won gigantic fortunes, spent three weeks in dissecting the decisions of the highest court in a great State on criminal cases; and as hair-splitting

followed hair-splitting, and discrepancy followed discrepancy, they saw nothing but ridicule in their analysis of those decisions that are famous all over the world for their microscopic technicalities. A business man said: "If the business of the nation were to be conducted on the same mental methods as the business of the courts must be under those decisions, every man of sound sense would go out of the commercial world into one of dreams. I never realized that high courts could split hairs so fine. I always supposed that the rulings of the courts were made for the purpose of simplifying the effort to get at the facts and do justice."

Yet the peculiarity is that those decisions are founded on what seems on its face to be good reasoning. The logic is invincible. They read nicely as they progress toward their conclusions. But it is when those conclusions are taken and held up to the admitted facts that the mind receives a shock from which it cannot easily recover.

The highest tribunal in the land, the United States Supreme Court, has reversed itself many times on facts that are identical, but that have occurred at different periods in the political history of the nation; showing the bias of a court that should be free from all such influences. Yet the reasoning is perfect, and must stand as a model to the end of time of the manner in which the same sign-post can guide the mind on the same road in two directions at the same time, one diametrically opposite the other.

Thus we see the infallibility of reason to draw conclusions from a proved state of facts.

Take the same conditions in the study of spiritualism.

Suppose it is proved that actual knocking is heard, and that the knocks respond to questions that are asked; thereby securing replies to almost any line of inquiry that may be made. One person says that this is proof that a spirit did the knocking. But the fact is that there is no connection between a spirit and the manifestation. There

are twenty better explanations of the knocking than that.

Now suppose that the slate-writing were true, despite the fact that it has been proved to be a clever trick. The slate is made to write the words: "I am John Smith. I died eight years ago. I have been in the spirit world ever since." Suppose all that were actually written without fraud upon a slate. Does it prove that the assertions are true? There are a score of explanations for such writing, better than the theory that a spirit produced the words. One man says: "It must be true for it says so. A spirit would not lie. If it would not lie, then what is written is the work of a spirit, because it says so." Here the reasoning is wholly faulty. The mind has the wrong connections. A young man tells his sweetheart that she is the first girl that he ever loved. She carries the statement in triumph to her mother, who asks her why she believes it to be true, and she replies: "I am sure that I am the only girl he ever loved because he told me so."

When we come to the study of psychic telepathy, we will see the source of all the so-called communications with departed spirits.

As to the methods of writing on the inside surface of slates that are securely tied together, we will state that such writing is being done to-day by mixing iron filings with chalk and mucilage, slipping a small lump of the same between the slates, and then using on the finger outside a magnet that will cause the lump to write. Another method is to control the tying of the slates so that a long piece of thin wire can be slipped between them, and move a tiny bit of chalk over the surface.

The first qualifications of a medium seem to be that he must possess the agility of a magician, perform slight of hand with ease and be a genius at invention or imitation. There are scores of fakirs over the world who can do amazing things that cannot be accounted for by the first thought except on the thory of the supernatural.

In closing this chapter, we wish to mention one kind of manifestation that seems most puzzling. It has been sufficiently proved to be now accepted as a fact. It is the vibration that will sometimes concentrate on a given spot especially in the dark hours of night, when a person is alone. In one case a man heard it in his room at the top of his door, and a family overhead was awakened by it. He got a chair and stood close to the spot where the vibrations were occurring, and saw the trembling of the door. This manifestation was repeated for one hundred nights and then ceased, never to return. Mr. Carrington, to whom we have referred, and whose testimony is regarded by his scientific brethren as fully reliable, says:

"In considering the evidence in favor of and against 'raps' I find that there is a certain weight of evidence in favor of their genuine character. But the principal reason that I believe that raps are sometimes genuine is that I myself have obtained them in my own apartment, where I live alone — no other person being present at the time. For four or five weeks rappings would begin in my room about 10 o'clock and continue until I went to sleep and would increase in violence at the time I went to bed. They did not sound like creaks of the furniture, but like knocks made through thick cloth and upon woodwork. One night when they were louder than usual and keeping me awake I got out of bed and located them on my mantel-piece, where I could feel their vibrations. It was a queer sensation to feel them coming at the very spot I was intently watching. An unexplainable feeling of apprehension would often come just before such raps would be heard there and in other parts of the room. Several other persons distinctly heard them on various occasions. One night I received them by concentrating my attention while awaiting a communication. Once I placed upon my couch a package of papers, fastened together with rubber bands. Instantly there was a loud, quick snap, just as if the

band had been lifted and allowed to fly back. During the time the raps were loudest I would feel a distinct presence in the room or in the hallway, and once during these apparent hauntings a person occupying a flat on the same floor with me and having no inkling of my experiences, suddenly felt this presence, unsuggested. These raps have now ceased and I am well pleased that they have."

That such phenomena are the result of a power within the human body will be seen later on in our work. But, in the absence of such proof, no one is justified in ascribing the cause to spirits.

The dead depart for one of two purposes: either to take flight from this earth and all its scenes, or else to pass again through the experiences of earthly existence. In the pages of the second division of this volume, these facts will be clearly shown.

But the dead, after the spirit has freed itself from the body and its environments, are forever helpless as far as any communication with the living is concerned.

It is to show this utter helplessness on the part of the departed souls, that this book is written; or, at least, that is one of its great purposes.

Facts are facts.

They are more than recorded statements; they are actual living things.

Let every person who feels willing to know the truth, lay aside all preconceived beliefs and come into close study of the subject for the sole end of learning the facts, no more and no less. To close the mind against any other belief than the one which has been nurtured until it has become a second nature, will not advance any man or woman along the royal highway of knowledge.

Let us have the truth.

Many persons who thought they believed in spiritualism will see, before this book is closed, that they have unconsciously had faith in the true thing under another name.

CHAPTER X.

THE SOUL IN PASSAGE.

SOME THINGS are so well known that they afford no room for doubt, and very little for discussion. While it is quite well established that the spirits of the dead do not live on and maintain communications with the living, it is a proved fact that the soul in its flight makes its presence known at times and places, on its way out from the environments of earth. Each individual case does not exert an influence on the mind and belief of the general public; but when the authentic instances are collected, they make an amazing mass of testimony that cannot fail to settle a question that should not be in doubt even in this era of speculative thought.

If any Psychic Society were to devote itself to this one phase of the study of such phenomena, it would have but one verdict to report. Its chief work has been assigned to the investigation of ghosts, or the spirits that live on, as it has been claimed, long after death.

The departure of the soul is manifested, if at all, to those who are interested in the individual from which it has gone forth. This being true, it follows that its manifestations are confined to a close relationship or friendship. Such ties are sacred, and the experiences are rarely ever paraded before the public. They are both the most convincing and the most obscure of proofs.

In the beginning of this account let the distinction be understood between the ghosts and sprits of the dead, remaining in communication for months and years after life has

ceased in the body, and the passage of the soul in its flight from earth. There is a vast gulf between the two classes of cases. In the first class it has been shown that there is no proof of and no possibility for any ghost or spirit to continue in communication with the living. Every psychic law is against it, and not one tangible fact of any kind has been sustained that proves it.

On the other hand the soul in its passage makes itself known in various ways for a brief period, and then is gone forever. Its fate is given many chapters of consideration in the second division of this treatise.

There is no field of psychic investigation where so much is known of so small a stage of the existence of the soul. By the use of the word *much* the idea to be conveyed is that there is an overwhelming mass of testimony on this brief span of spirit life.

Not every person has had evidence of the passing of the soul.

It is possible that not more than one person in a hundred, if as many, can state with certainty that manifestations of this kind have occurred. But the total number of persons who can so testify is, nevertheless, very great. Members of investigating committees have not in the beginning of their work directed their attention to the claims of those who have had evidence of the flight of the soul; but they soon find that such evidence is the most abundant of any that bears upon these problems. The result is that they soon learn to take for granted the fact that the soul does pass out of the body in a way that can be understood by all classes of people. Scientists who had no opinions on the subject before they came across this line of testimony, are quickly converted to a fixed belief in the fact.

What transactions have convinced them?

A man who was at work in 1906 in his place of business at the hour of ten o'clock in the morning, with the bright sun shining in the room, saw the form of his wife enter-

ing at the door. She came directly to him, but said nothing. He supposed that she had come for money with which to do some shopping, and he pulled forth two bills to give to her. But she had gone. Three others in the room saw him take out the money, and noted the look of alarm on his face when he was about to hand it to her.

"That was my wife," he said.

They told him that no one had been there. But he ran to the door and called loudly to her. In distress he put on his hat and coat to go to his home, when a messenger brought the news that his wife had been killed by an automobile as she was about to pass in at the gate to her home. The car had left the road in making a sudden turn at a speed of a steam locomotive, and, dashing on the sidewalk, had crushed out the life of the woman.

She had been dead not more than two minutes when the vision entered the husband's office.

This kind of an occurrence is common. It seems that the spirit is helpless to speak. It cannot be accounted for on the theory of the subconscious power of the person visited, for the process is the reverse of that.

A woman was walking along a public highway on a bright afternoon and saw her sister running hard towards her. As they met, the sister stopped, held out her hand which was very white, looked with eyes that were large, full and melting, into the eyes of the woman, and was no more. Two passers-by noted the fact that the woman had stopped, and that she was evidently in trouble. They addressed her when they saw that she was faint. But it was clearly established that she showed no signs of being faint until after she had stopped. She told her story to them and took their addresses and they received hers, as it was the desire of all to know what the vision portended. That night a telegram came from a city four hundred miles away, telling of the death of the sister that had occurred at about the moment of the vision.

The time is important as it shows the rapidity with which a soul may move.

Another fact is important. The woman who saw the vision was east of the sister's home. In view of the universal fact that the spirits move in an easterly direction, it is well to note the relationship between this point of the compass and the other operations of nature.

A physician who had lived all his life in New York and most of it in New York City, and who held prominent positions in medical organizations, lost his wife. She had a sister living in Brooklyn, east of New York. At the hour of her death, according to letters written to the author by the doctor, the passage of some unusual vitality made its course through the city, giving evidence at the homes of several dear frinds, and finally appearing to a living sister across the bridge. Investigation proved that every detail of the account was true.

A man died in the city of Washington, D. C., and his form appeared in London, then in Paris, then in Rome, and finally in Calcutta, India, all in a space of ten hours. The vision was so distinct in each case that the time was noted, as some accident was feared. They all compared notes afterward, and the time was adjusted to that at Washington, showing a lapse of ten hours from the time of the death there before the final appearance at Calcutta. There was a lapse of but thirty minutes from the demise to the vision in London; then a lapse of three hours between the presence in London and that in Paris. Two hours and ten minutes afterward the vision appeared in Rome, and a little more than four hours later it was in Calcutta.

These different periods in time indicate that the spirit had the power to remain in one place for a while. If this is so, where is its abode, and how does it busy itself?

An officer of the English army died while visiting a distant relative in Berlin. Almost nineteen hours later his

presence was distinctly seen by three fellow officers in London. On its face this shows that the spirit moved in a westerly direction. But a letter from Bombay, India, arrived in due course of time, stating that the vision was seen in that city. The date and hour were fixed beyond doubt, and they proved conclusively that the spirit had moved in an easterly direction, having been in Bombay within four hours after death, and thence showing itself in London fifteen hours after that time. The course must, therefore, have been easterly, and the spirit nearly traversed the earth.

A man in Washington, D. C., whose nephew was in office in the same city, received a telegram from his sister asking if anything had happened to the young man, who was her son. The despatch said nothing further. It arrived over the wires at 9:32 in the morning. It left New Haven at 8:13 the same afternoon. A letter was mailed soon after the telegram was sent, saying that the mother while dressing in her bedroom that morning looked out the window and saw her son coming across the lawn. He staggered and fell to the ground. Calling to another person in the house she told him to hurry out and help the young man as he had come home sick and was lying on the grass. When she looked out again he was not there, but she supposed that he had arisen and found his way into the house. A search resulted in nothing but deep mystery. The mother at once surmised that the sight she saw was a vision of her son, and she sent the telegram to Washington for information.

The man who received it called as soon as possible at the boarding place of his nephew. They said that the young man had not been seen that morning. Search was made and he was found in his room still in bed. Physicians were summoned who stated that his death had occurred early that morning. The mother fixed the time of seeing the vision as about ten minutes past seven, as she arose promptly at seven and had but partly dressed.

In this instance the spirit moved in a northerly direction,

but to the east. It is not possible to assert that had the death occurred in Connecticut, and the mother been in Washington, the spirit would have taken flight around the whole world in order to have made the visit at Washington; but the chances are that it would have done that or not appeared at all. In all the cases investigated there is nothing to indicate that such a flight would not be taken.

Another army officer died in Lyons, France, and his spirit appeared in Manchester, England, within seven hours. In that period of time, it was seen in Egypt and also in China, but in successive passage, showing that it did not manifest itself simultaneously at any two places, but maintained a journey.

All authentic accounts of the passage of the soul have conformed to this habit of traveling in an easterly direction, deviating to the north or south at will, but not reversing the direction.

There are over three hundred verified cases of visions of persons who have died in India appearing in England. In most of them there have been no middle stations or stopping places between India and England, and the first thought would be, if considered at all, that the flight had been westerly. But in a few cases there have been intervening visions of the same spirit, and these prove that the flight was easterly all the way. This warrants the assertion that all the other journeys have conformed to the natural law of an easterly flight.

The earth revolves on its axis in an easterly direction. This makes the sun seem to rise in the east and set in the west. The earth makes its annual course around the sun in an easterly direction. This fact is shown by the stars and constellations all rising in the eastern sky. The moon revolves around the earth in an easterly direction. She is seen in the west as a crescent; but night after night she travels more and more away from the west, going to her eastern home.

The sun throws off its light and fire in an easterly direction and the planets move on their orbits also in an easterly course. The solar system is making its journey in the same harmonious way around the other systems of the sky.

All life is directly derived from the sun. All vitality springs from that giant orb. Whatever has come to man on earth, whether in substance or in psychic character, has been donated by the sun. All the light and heat of the earth is borrowed. There is harmony in the heavens. Suns, planets, satellites and star-dust all move in one stream of flight, trending to the east; and in their sweep the soul is very likely engulfed. Ether is the universal atmosphere of the entire sky; and, as the soul is ethereal, it probably has the power to assume inconceivable speed in its passage.

In ninety-five per cent. of the cases investigated, the parties involved have been blood relations or husband and wife In the other five per cent. they have been close friends. In no case has there been a manifestation from the spirit of a stranger or a mere acquaintance or ordinary friend. Two men who were closely associated in study were seperated by the death of one, and his spirit came in a very distinct manner to the survivor.

This occurred one minute after death.

Three women in a small village were allied in church work for many years, and had become fast friends. One of them died at a hospital to which she had been carried in her last sickness. The two others were at their homes nine miles away, each alone in her room, the houses being about two hundred yards apart. When their friend had gone to the hospital, they were assured that she would get well and be about in a few weeks. The demise occurred at fourteen minutes past nine. One of the survivors sat in her room winding her watch, which was afterwards found to be three minutes fast. As she held the watch in her hand the spirit of the dead woman, or the form itself as though living, entered and stood before the surprised be-

holder. The watch stopped at eighteen minutes past nine, or one minute after the death.

"How did you get here?" she asked.

No reply came, but still the woman saw the face and form, and the well known dress; and, as she sprang forward to greet her, the vision receded, not by steps, but by a gliding motion, and left the room at the wall.

Calling another person in the house, the frightened woman told what had happened, and decided to call at once on the other friend, who lived about six hundred feet away.

It seems that the latter had begun preparations for retiring, and was alone in her room, seated on the edge of the bed. She turned to place something on the pillow when she felt the touch of a warm hand on her arm. She uttered a scream that was heard by others in the house, who ran to her. Before they came, however, she saw the arm, then the head and upper half of the body of the woman who had died, and the vision ended in less than four seconds. The time was two minutes later than that of the manifestation at the house of the other woman, or three minutes after the death nine miles away.

Here were facts enough, with witnesses enough to make a clear case. But when the first woman reached the house of the second and found all in commotion, the entire village knew of it, although as yet there had been no news of the result at the hospital. Everybody seemed to feel certain that the invalid had died, and this fact was confirmed the next day.

Case after case might be cited along the same line.

One great law seems to run through them all, and that is the close proximity of time between the death and the manifestation.

There is not a single instance of a manifestation more than fifty hours after the death, and but one in our records as late as that. In this case the spirit visited a home four

times. It was the husband of a woman who had no children and was living in her own house with two sisters. The man had died in a railroad wreck. He had been badly injured, and his head was bandaged after he was pulled from the car. In the effort to save other sufferers, he was placed along the bank near the track, and left there for hours, when he died. The wreck occurred at a few minutes past six in the evening, and he passed away before ten o'clock the same night.

The wife lived in Newark, New Jersey, and the husband died in the State of Illinois. Making due allowance for the difference in time, the first vision appeared ten minutes after the demise. The wife was terribly frightened when it passed out of the room, for she had thought her husband had actually returned sooner than he was expected, and she rose to greet him, calling him by name. Her voice was distinctly heard by her two sisters; then her scream followed and brought them to her assistance.

"He has been killed! He has been killed! I just saw him! His face was white!" These were her ejaculations as she tried to explain to her sisters what she had seen.

The wife refused to go to bed that night.

Her sister sat up with her. At about three o'clock in the morning the form of the man was seen, this time with the bandage about his head. One of the sisters also saw the face, and the other sister saw the general outline, although dimly. He seemed to appear directly to the wife. He tried to speak, but could not. He raised his hand and placed it to his head, and closed his eyes, then opened them again. The women were paralyzed with fear, and could not speak. The vision then passed away.

Two days afterwards, the man came in a clear white vision with a radiant face and bright features, and stood by her side. He lifted his hand and pointed upward, and vanished.

At just fifty hours after the time of the death, as the evi-

dence afterward showed, he came once more into the presence of the three women, and again pointed upward. Coming somewhat closer he extended both hands to the wife, and raised them, adding a gesture of beckoning as though asking her to follow him. Then his body floated away, and, as she declared, in an upward direction. The final visit was witnessed almost wholly by all the three sisters. At this time two other relatives were in the house, as the news had come of the accident; and they heard the commotion that followed.

The widow expected soon to die and follow him; but has lived on for many years. She had no belief in spiritualism prior to the death of her husband; but afterward, as he did not again appear to her, she sought the aid of mediums, but without avail.

In this case the evidence was trustworthy.

It should be noted as a constant fact that the manifestations of the passing soul do not occur by the aid of mediums; while almost all communications with the spirits of the dead, as claimed, are wholly through the agency of mediums. This fact alone helps to settle the much discussed question of the genuineness of the seances.

This peculiar phase of the phenomena will be found uniformly present in every case that has been investigated by the committees of other psychical societies. The communications with the dead require the aid of mediums; but the manifestations of the departing spirit are made to the relatives or friends direct. Thus the honesty of the latter and the unreliability of the former can at once be assumed.

The facts that have been established are as follows:

1. The spirit of the person who has recently died does in fact leave the body.

2. It takes passage at once.

3. It may linger about its old haunts or be delayed in transit in other places; but never more than a day or two.

4. It journeys in an easterly direction.

5. It appears only to those who are related or otherwise dear in association or friendship.

6. It rarely speaks or makes a sound, although there are claimed instances of the use of words.

7. It is seen but briefly, rarely more than a second or two of time being the duration of its visit.

8. Its purpose seems to be a desire to see some one that it has loved in life, and to pass on.

9. The deduction can be safely drawn that the departing spirit does in fact come into the presence of those it has loved in life, and sees them while in most cases it is not seen.

10. When it is seen by a living person the latter is undoubtedly acutely developed in the subconscious faculty. But there is rarely if ever any appearance to those who profess to believe in spiritualism.

11. It may be assumed that the soul visits in a small space of time many places where it has lived and many persons it has known.

The use of words is rare in such phenomena.

Some have claimed to have heard the well known voice; but we have not found an instance of the combination of sight and sound. The spoken words are connected with dreams rather than with waking hours. The psychic law states that the soul does not employ the language of the human voice of flesh; and this law has been made in order to prevent the openness of knowledge that would follow if it were possible for the mind of a person to know the thoughts of all other persons.

If you knew everything that was in the minds of other people, and they knew all that was in your mind, life on earth would be suddenly transformed into a paradise of perfection, for wrong would cease in the instant. Sin and crime cannot exist in openness of knowledge.

It is because nature intends that a free mind and a voluntary virtue shall be developed in the life of every human

being, that a wall is built up between the conscious and the subconscious minds, and the language of one shall not be the language of the other.

This being true, it follows that the spirit must be deprived of the speech of humanity.

Sounds, vibrations and various kinds of physical demonstrations have attended the flight of the soul; but never long after the death of the body.

In a few cases other senses have been employed.

A woman who was exceedingly fond of one kind of rose relates a very strong manifestation that involved the use of the sense of smell. Her husband was more than a thousand miles away, and was killed in an accident. He had been in the habit of bringing her bouquets of the roses that pleased her so much. During his absence she had not had them, nor had one been in the house. One evening she turned sharply about in her chair and inquired who had brought those beautiful roses into the room.

"I was just about to ask you that question," was the statement of the person addressed.

They were indeed very fragrant, but could not be found. The wife declared that she knew they were somewhere in the room, and a search was made, but the intensity grew more and more, while not a sign of a flower could be found. At length they traced the odor to a certain place on the dresser where a small photograph of the husband was standing in a metal frame.

There was no mistaking the fragrance and the variety of rose from which it seemed to emanate. There was no cessation that evening of the odor; nor the next day. Thinking that it might be some form of deception in which the senses of two persons were duped, the wife called in ten friends the next day, one at a time, and said nothing to any of them on the subject in mind. As each entered the house the fragrance was at once noticed, and generally commented upon, as it filled the house, although its intensity was con-

fined to one place. She even had the visitors go to the room and locate the place where it seemed to be strongest, and not one failed to do so.

When a suggestion was made that it boded ill, the wife laughed down the idea. At noon of the next day the odor ceased as suddenly as if it had not existed at all. Not the remotest trace remained. In a few minutes a telegram arrived telling of the fatal accident and the time when it occurred. This was found to coincide with the time when the fragrance of the roses was noticed.

So rare is such a case that this would have been disposed of with little credence were it not for the fact that it created such a stir and involved so many persons.

Although the fact of the passage of the soul is well established and is believed by even the skeptics in all the psychical societies of the world, the further investigation of cases should be continued without limit, as too much testimony cannot be had on the subject. We hope that all members of the Psychic Society will participate in furnishing authentic accounts of such phenomena, provided personal knowledge and not hearsay is made the basis of all statements. It should be the duty of the member to sift by the most rigid methods all stories of such manifestations, and enter into a personal investigation of the happenings.

Much depends on the degree of development of a person in the use of the subconscious faculty, in his or her power to receive manifestations. It has been stated by a keen observer that, when more people are able to employ that faculty, then more evidence will be forthcoming on this subject; for, with subconscious eyes, everything in the universe can be seen with absolute clearness.

The truth is wanted at all times.

If the Psychic Society can be the means of stimulating the determination to secure the truth and nothing but the truth, half the mysteries of life will have been driven away.

When spirits are supposed to hold communications with

the living, it is done as has been stated through the agency of mediums; and here the subconscious faculty of the mediums are employed, if they are genuine. About one in a thousand is reliable. But no medium professes to know what occurs during the trance. The natural voice speaks, and natural agencies write or otherwise carry on the communication. This is a translation of the psychic into the ordinary, with the mind of the medium a blank, although that mind receives the messages.

Such a combination is both inconvenient and unsavory.

On the other hand, the clear mind of the person visited receives the communication or witnesses the vision; thus taking away the argument that the manifestation are subconscious impressions made by the dying person on the mind of the recipient, and not the actual spirit on its journey.

Here is the pivotal point in this study.

To settle all doubt every member of the Psychic Society should aid us in following out all evidence to the farthest extreme, for it means much to every living person.

Some clearly presented facts have been secured which make it positive to our minds that the soul does in reality take its flight. There is evidence of a progressive condition.

The man who was hurt and so appeared, and whose head was bandaged as was shown in his second appearance, and who afterwards showed his face radiant and out of pain, certainly proved that the soul was progressive. If this is true, then the subconscious impression was proof of the existence of the soul.

A person who is alive can make a subconscious impression on any other person at any distance. But after death such power ceases. This law is well established.

The vision of a person hurt or in trouble, which is so common as to attract little wonder now-a-days, is a premonition in the form of a subconscious picture or impression. It can only be made by the living on the living. Never has

there been an instance of a dead person impressing a living being, except under the laws of the passage of the soul. All impressions after death must come from the vitality that has left the body, and that is the immortal part of it.

To discuss this subject thoroughly would invite into this work another volume several times the size of this book. Any reader who is anxious to go more deeply into it, is referred to the higher systems that deal with the laws and their proofs in a most convincing manner.

In closing this chapter we again repeat that the skeptics who are connected with the various psychical societies have been converted absolutely to the belief in the fact that there is a spirit in the human body, which separates from it at the moment of death, and takes its journey over the world and out into space, never again to return.

This view is in accord with all the highest forms of religion throughout the earth. On the other hand the believer in spiritualism, or the continuous power of the dead to communicate with the living, is regarded as the enemy of the church and the adherent to a false religion. These views have been submitted to the leading men in all the great denominations, and they are heartily endorsed. It is a satisfaction to be in harmony with the leading thought of the best minds on earth to-day.

The conclusions reached after the examination of thousands of cases on this branch of the work of the Psychic Society, were all agreed to without in any way seeking light from the advanced systems of study on the same subject, to which reference is made in the latter part of this volume. Thus two roads that pass through entirely different realms, converge and come together at the end. Thus double proof of the existence and habits of the soul is secured.

The third great highway of satisfying evidence on the same subject is found in the religions of the civilized world. These have not been consulted in the investigations, for the Society desired to prove its way by the fixed laws of life.

CHAPTER XI.

BREAKING THROUGH.

EVERYWHERE we see evidences of the psychic breaking through the physical. Of this there is not the slightest doubt. If it were not true there would be no evidence obtainable by the aid of the physical senses. A vision must affect the sense of sight, or it would not be seen. It is a well understood fact that the psychical world has its own methods of speech and these, for good reasons, are not capable of being interpreted into the physical world so as to be recognized by any of the five senses.

But some few thoughts and transactions break through at times, with the result that the physical senses are shocked by what is seen or experienced. If you should see your friend whom you know to be a thousand or more miles away, coming toward you with extended hand, you would be surprised. The psychic realm has broken through your sense of sight and the result startles you. Were such an experience to happen very often, you would cease to find it amazing.

As the sense of sight is founded on ether waves, and as the psychic processes are wholly originated in such waves, it is natural that the vision should be the agency by which the psychic should break through. Sound is founded on waves of air, or vibrations of air masses. For this reason, it is not possible for ethereal life to make itself manifest to the hearing.

It will be noted that there is no reliable evidence of a

manifestation occurring by the use of sound or touch. Every man and woman should understand this law.

If you hear sounds, be sure they are the result of the creations of your nervous system acting on the brain, or else are produced by mechanical magnetism, as explained in books on that subject.

If you feel touches, or imagine that you see things move, or if they in fact do move, you should be certain that they are mechanical or magnetic.

A highly magnetized man or woman is able to suspend the law of gravity, or to cause substances of great weight to move easily, or produce sounds of a certain character; but such individuals are rare, and their work is the result of a special gift. This book does not devote itself to that line of investigation, as it belongs to the magnetism series.

Gravity itself is merely one form of magnetism.

Touch is the action of substance.

Sound is the action of molecules, generally of the air.

Sight is the action of ether waves.

If manifestations come in sleep that carry with them the sensations of sound and touch, they are purely dreams, in which of course no sound or touch actually occurs. But if visions come in dreams they may be borne on ether waves, and prove genuine, or be the result of imaginings.

It is satisfying to the mind of the investigator, to learn that there is a uniformity of proof showing that all reliable psychic phenomena is confined solely to visions, or the use of the sense of sight.

No dependence should be placed in manifestations of sound or touch. The sense of smell is supposed to be etheral, but the proofs are not fully convincing. Here the Society has work to do to follow out such claims as may be made on this subject.

The laws of light and of ether are stated in the next division of this book, and they will furnish interesting reading on the problems that confront humanity in this era.

Thought is known also to be the action of the waves of ether.

Subconscious thought belongs to the psychic mind.

As is stated later on, it cannot be translated into the language of earth, for the reasons given; but it breaks through at times and takes on the ideas and some of the words and phrases that are employed in earthly or physical communication.

A spirit, if one existed, would find it impossible to actually use the words of our physical speech. This leads to the conclusion that all spoken and written words and sentences are imaginations or assumptions.

We think in two channels.

In one we employ the words and ideas of the physical world.

In the other we are in the psychic world, but prevented from crystallizing the thoughts into physical speech, and for the following reasons:

Thought employs ether waves.

Speech employs physical agencies only, as the sound of passing air, the articulation of consonants, and the framing of letters by physical shapes. Thus a barrier is placed between thought and speech, except that division of thought which uses the substances of life to make sound and shape for words and letters.

Ether waves have a double function. They give light to the world, and they give thought to the world. They span two worlds; for they give material senses their light and thought, and are hidden from us in their psychic processes except when they break through the barrieres.

SECOND DIVISION

OF THE

BOOK OF THE PSYCHIC SOCIETY

DEVOTED TO THE STUDY OF

PROOFS FURNISHED BY PSYCHIC PROCESSES

CHAPTER XII.

ON THE THRESHOLD.

BEFORE ENTERING into the direct work of the Second Division of this book it is important that the reader should understand the different nature of the laws that are to claim our attention. As a special preparation for the study now ahead of us, all persons who own the books referred to in the early chapter entitled, Sources of Help, are asked to refresh their minds with the principles and facts there presented, accompanied by the long lines of proofs on every hand. To encumber this volume with that matter would add thousands of pages in repetition.

It will be seen that there are two worlds; one is the physical and the other the psychic.

The former is born in earth and is made of earth. The intelligence that is everywhere seen in matter, is that which only contact with experiences of earth can develop. Therefore it must have such senses as are useful for a form of life on this planet. Hearing, taste, smell and touch, cannot possibly be born unless used, and they grow only as they are used.

Sight as we see it with the eyes, is merely a fragment of the action of the ether waves, as it shows us nothing but the surface of things. In order to successfully exist amid the dangers and vicissitudes of this world, we should have the power to view what is about us of a physical character. Hence part of the function of the ether process of sight is given to humanity. It shows only what is on the surface,

a thin layer so small that its thickness is nothing as measured by physical standards. What is known as transparent matter, is only an arrangement of molecules that permits the light to pass through unheeded; but, even then, the surface of the molecules is all that can be seen.

True ether waves with the psychic vision, know no more of surfaces than they do of the whole inward structure of substances.

Sight also acts on matter only.

In the psychic world what is now for convenience called sight, acts as the whole channel of knowledge.

The first division of the present book is devoted to the study of proofs that are furnished by the physical senses. It is supposed that what we see must be a fact. The chapter on Premonitions will explain to what extent that is true. The same subject is also treated in other chapters of the First Division.

Many persons are convinced that what they hear must be true, as far as the sound is concerned. "If I hear a knock at the door of my room, I know that some one or something caused it or executed it," says the practical man. The chapter on Sounds in the First Division will make clear how much or how little value can be attached to the noises that enter the brain. The same is true of touch. Smell and taste do not often enter into the phenomena, although there are a few remarkable cases that have been investigated.

To sum up the First Division it may be said that an immense mass of testimony has been received, and that the physical senses, chiefly the sense of sight, can be credited with furnishing proofs of the fact that the psychic world is seeking all the time to break through into the physical world; and, as it can come only by employing the senses, the latter must be depended on to furnish the facts.

On the other hand all intelligent men have come to agree that there is a faculty or series of faculties that man-

ifest themselves through other agencies than the physical senses. They refer to such faculty as some power that either has had its sway and is dying out, or that is yet to make itself known more and more as the progress of the universe is maintained. Everything is improving, earth, suns, planets, stars, and the great communion of distant worlds. All are tending to some grand finale.

What we of earth want to know is the facts.

We want a practical knowledge of the facts.

We seek the truth, not as served to us by some thin-brained theorist, or flimsy cult; but the solid truth, strong, provable, knowable, honest and full of the meat of fact from center to circumference.

There is not a sensible man or woman on the earth today who would not gladly welcome the truth, if he or she could be convinced that it is the truth and nothing else.

Enough has already been ascertained and depicted in the First Division of this book to show beyond all doubt that there is a psychic world. This is the basis of further investigation. Here we have an acknowledged fact to begin with. Let every step of the way be as sure and as solid as the start.

Laws and principles are evolved and proved as they come to light..

For instance, it is well known that the light of the universe travels along the ether, and is the vibration of the ether itself. Here is another fact of prime importance.

In the use of the physical senses, it has been clearly shown that manifestations of the psychic world are not able to break through except by the aid of light; and they appear, when genuine, only as visions, never by sound or touch. This confirms the law that the psychic is ethereal, and that light is the connecting link between the two worlds.

Then it has been absolutely established by the aid of the physical senses that there is such a power as telepathy. It

may be said that no person of intelligence denies this to-day, unless he has been excluded by circumstances from the facts that are everywhere known. When, in the years gone by, so many hard-headed, practical men entered into the psychical societies in all civilized countries, fixed in their beliefs that telepathy was not a fact, and they have all changed their views and not known it to be a fact, there is nothing left for proof as to this law.

Telepathy is of two classes:

It is physical when it reveals facts related to physical life.

It is psychic when it reveals facts related to psychic life.

Both kinds of telepathy can be cultivated, but not easily, if one expects to interpret psychic thoughts into physical words. Here some power has placed a barrier in order that destiny might not be known in advance of its fulfilment.

Already it has been seen that proofs are accumulating that satisfy the most skeptical minds, and they are so satisfying them to-day by the thousands.

Long ago it was supposed that hypnotism and magnetism were the same processes. Now it is established that hypnotism is a power that acts on certain subjects, putting them into a cataleptic sleep, and deadening their physical faculties only to awaken the same faculties into an obedience to the suggestions of another.

It is also now established that magnetism awakens all persons whom it touches; the used and the user. It is an inspiration to all who are acted upon. Whereas hypnotism leaves its subject poorer in will and meaner in character, magnetism makes its subject a nobler, grander being. Magnetism does not win by subduing, but by imparting a better life and a better will. Take away personal magnetism from the minister, and he cannot uplift his hearers. He cannot encourage them. He cannot give them his genuine sympathy. He cannot arouse them to new ambitions and efforts to win success in life or salvation for eternity.

The more magnetism that the preacher possesses, the more

good he will accomplish, the more men and women he will save, and the more rewards he will earn for himself. If he lacks magnetism, he has no right to preach. But if he were to hypnotize his hearers, he would put them to sleep and make them useless timber for the church.

It is only in recent years that people have came to understand the difference between magnetism and hypnotism. It is well that they now know.

Personal magnetism acts on ether waves, as is clearly shown in the systems of training; but it acts on physical life, and for the purposes of helping such existence. In advance magnetism, the power extends itself into the psychic world, and in universal magnetism it makes one great community of all the worlds in space, including even the minutest detail of human life.

Proofs of these powers are found in the remarkable results they achieve.

It is important that the double-functions of the leading powers be seen; among them the following being closer to the investigations of the Psychic Society:

1. Light has a double-function; it is the agency of the psychic world, and also the only method known to the physical senses whereby proof of the former world is made manifest to the physical world.

2. Telepathy has a double-function; it reveals the hidden knowledge of the physical world, and gives glimpses of the psychic world. It has the greatest immediate future of any power in all the universe. It can be examined under accurate laws that leave no doubt of its certainty as a power.

3. Magnetism has a double function; and reaches farther than any other known agency. It furnishes a vast fund of proof for the investigator into the psychic world.

4. The double-functions of the unseen powers are proof of the law that the psychic extends into the physical world; and this is what humanity needs most to know.

Having thus come to the threshold of proof along the higher lines of investigation, we will now deal with laws and principles rather than with evidences furnished by the senses. A law is something greater than a fact. It stands out immutable and eternal, surviving the wreck of change, and pointing the way to the realm of fixed facts and truths.

CHAPTER XIII.

THE UNSEEN POWERS.

ARRIVING NOW at the first realm of the newly discovered world, we find it necessary to understand what powers are unseen and what influences are holding sway in the sightless air about us. An unhealthy mind conjures up all sorts of goblins and fearful spirits; and the brain can create almost everything it fears. A wholesome, sane, normal mind, has no fancies that are morbid. To it all things are clean and free from apprehension. It is the purpose of this book to destroy fear and superstition.

Let us start by studying the following group of the unseen powers and influences that surround life or exist about us somewhere; beginning at the Supreme Being, and dropping step by step from Him, as we descend.

1. GOD.
2. HEAVEN.
3. RELIGION.
4. INSPIRATION.
5. GENIUS.
6. UNIVERSAL MAGNETISM.
7. PSYCHIC TELEPATHY.
8. INTUITION.
9. INSTINCT.
10. PHYSICAL MAGNETISM.
11. PHYSICAL TELEPATHY.
12. HYPNOTISM.
13. SUPERSTITION.
14. DEMONS.

CHAPTER XIV.

GOD.

THERE IS A LIVING GOD whose presence fills the universe. Of this fact there is no doubt. No person can study psychic telepathy or universal magnetism and have any misgivings as to the existence of a living, ever-present Supreme Being. It is not our purpose to enter into the discussion of this assertion. There has not been a nation or people since first the world began, who has not been reaching out after the Divine in response to the psychic longings within the human breast; and that which is longed for or hoped for, exists somewhere.

But this line of argument is speculative, and does not suit the methods of this book. The point we make is that the existence of God is a generally accepted fact. Further than this, it is also a proved fact.

LAW.— *God is a multiple being.*

He is not a giant of undue and inharmonious proportions with the rest of creation; but is omnipresent by reason of the fact that His personality is multiple. It may occupy every one of the countless worlds in space. It may be present in many parts of the same world, and so exist without limitation.

There is no doubt that God is seen and known in all the worlds of the universe except the earth.

The best conception of Him that is obtainable from any source, whether religious or psychic, may be had by a careful analysis of the Bible, as far as it shows His character and purposes. It also discloses in wonderful review the many-

sided nature of humanity in the midst of temptations, doubts and struggles that were titanic.

It is not possible to obtain a knowledge of God by the mere use of the reasoning faculties. They are born of physical parentage, and God is wholly apart from that realm, both as to His being and His mode of dealing with humanity. Yet it is true that, as we catch glimpses of the psychic through the material realm, so we see the plan of God at times in the creation about us.

In the study of the idea of sex nature, it is shown that all the universe and all life of every kind is sexed. God is the Father, and is so known. Nature is the Mother, and she has always been referred to by that term. The physical construction of the universe is the product of the union between God and Nature. This Mother of us all is physical life in all its processes.

LAW.— *Nature is a conscious personality knowing humanity in its smallest and its greatest needs.*

LAW.— *The product of Nature is humanity with its physical and psychic possibilities.*

CHAPTER XV.

HEAVEN.

FROM THE REMOTEST era all peoples have believed in a place of abode after death; and it is not surprising that their belief was colored by their grades of civilization. The higher the scale of intelligence rose, the nobler became their conception of heaven. Nothing reflects better the character of a people than their views of the hereafter. As reason grew apace, some minds thought that the will should be unchained, and its flights given free wing. This plunged us into an era of skepticism, using the term in its sense of relationship to the prevailing religion.

Laying aside all influences that come from such sources, whether for or against a belief in heaven, we come to the direct proofs furnished by psychic telepathy, universal magnetism, and the efforts of the psychic world to break through the ordinary senses.

LAW.— *Nothing is lost, wasted, or in vain.*

The sky is full of worlds. They are called suns because they give out original light, or light of their own. Each sun has planets, as our own sun has; and each planet has satellites, as our earth has. Some scientists regard space as having no limit. Some think that all the sky is inhabited with stars which are parts of a great mass of matter; and that we are insects crawling on grains of sand, of which the earth is a very small individual.

This view is incorrect.

In the use of the microscope we get very close to the

atoms which compose the sunlight, showing the limit of creation in that direction. From the atom everything begins.

LAW.—*Ether fills all occupied space in the sky.*

This atmosphere which is now known everywhere as ether, is the sunlight that has gone forth as rays, in lines of atoms. The sky is filled with it, as far as the sky is occupied. There is a limited number of worlds, even though they are seemingly countless and amaze the mathematician by their vastness of size and endless procession. Where the worlds end, there the ether ends. All else is nothing.

LAW.—*Light is an impulse that vibrates the ether throughout all the occupied realms of the sky.*

In the beginning the suns went forth. Then they sent out their flaming light. This light, finding space unoccupied, took possession of it, until all was filled with ether. Since then the impulses of light vibrate the ether that occupies space, taking the place of all is woven into worlds. The process of world-building is part of our higher system of training, known as philosophy.

LAW.—*A psychic impulse travels faster than a wave of light.*

It requires but a few minutes for an impulse of light to journey from the sun to the earth, more than ninety millions of miles.

LAW.—*Light is material.*

In fact the ether is material, and really physical, but we fall partly into line with others who assert that it is supernatural, for we take the word itself as the key to the proper term to be applied.

We call light material, and yet it furnishes the medium whereby all ethereal life travels or exists. There is nothing smaller than an atom of light. A body of air is material, yet sound travels on it by using the mass for the purposes of vibration. Sound is not air, and air need not

have any motion whatever, yet sound moves along its mass at a rate of speed that is inconceivable when compared with any form of physical motion.

Light occupies several minutes of time in coming a distance of ninety millions of miles. Air may move at the rate of a hundred miles an hour or even faster than that, although it keeps within a more reasonable rate of speed most of the time. Sound which is the vibration of a body of air, travels so much faster than the gale, or air-body itself, that it cannot be compared to it. Yet sound is not air.

We now see that the occupied space of the sky is filled with worlds sailing in a sea of ether, and that this ether is the medium of communication from world to world, just as the ocean enables man to have converse with the continents and islands of earth, and air gives him the promise of other triumphs.

The law tells us that nothing is lost, nothing is wasted, and nothing is in vain. In fact there is no way of losing anything. The substance of the sun goes forth as atomic matter, but it cannot get lost, not even if it strays billions of miles off. Magnetism holds it in leash. Every atom must be accounted for, and there are more billions of atoms in a drop of water than you could count in ten billion centuries, if you counted a billion every second of the time. Here we have an example of infinitude.

LAW.— *Every world in the sky is the abode of created beings.*

Nothing is lost. Nothing is in vain. Nothing is useless. Every atom has its use.

As out of the abundance of earth each and every particle is made to serve some useful purpose, so all the worlds in the sky contribute to the service of the Creator and the beings that are subject to His rule. The idea of orbs that are dead and dried up, or that have cooled off and are no longer useful, is erroneous, as it is contradicted by every known principle of creation.

LAW.— *Beautiful worlds are the abodes and visiting places of the psychic body.*

What earth is, will be seen later in this book.

It was once supposed that our planet was the center of the sky, that the sun revolved around it, that the stars were made for no other purpose than to give light on nights when the moon was away, and that heaven was above the earth.

The fact is that we are some distance away from the center of the universe, but not relatively far off. What is called the milky way holds the central orbs. But the best telescope ever made cannot peer within its courts.

As the miscroscope becomes a confused mass when it reaches its utmost power of magnifying, so the telescope gives nothing but a blur just when we think that we can look in upon Mars, the most favored of all the heavenly bodies for our study. To combat this difficulty the ingenuity of inventive man has conceived the idea of taking photographic views of that planet, and then magnifying those views, again photographing, until at last we can see an object on Mars as big as the head of a pin, and read the facial expression on the nearest inhabitant. But the barrier is purposely placed against such discovery.

No physical invention will look upon any star or orb and reveal the life that dwells there.

It is a psychic existence.

The study of the planet Mars discloses canals that change their shape and conditions twice a year, as though beings were working on them. A plausible account of the purpose involved in such operations makes it look as if there might be people there who take advantage of the peculiar seasons in order to raise vegetation, which it is claimed appears every summer in the warm portions of the orb. But the best astronomers refuse to advance such theory and merely say that not enough is known to warrant the suggestion that there is any life on Mars.

Other planets are given special seasons and habits, owing to their varying relationship to the sun. One has eternal summer throughout one great zone, with eternal winter on the extremes. It is as though we lived in Canada in an endless January, and others lived in New York in an endless June, while others lived in Florida in an endless August.

Another planet gives one-half of itself to constant winter and another half to constant summer. So they change to set up variety. No two are alike, and each has some distinct characteristic that marks it as specially arranged for life on its surface.

The one law of variety alone gives certainty that a purpose is involved in the plan of creation. What is true of one orb is true of all the suns and all their planets and attendant globes. Each world is different from all others.

This variation is intended to bring an endless succession of glories to the psychic body when once it is set free from the bondage of earth.

LAW.— *Heaven includes all the universe beyond the earth.*

God is an unseen power. There may have been good men who have looked upon Him or some one of His multiple personality, but they are not living to-day.

Heaven is an unseen power. It is not only the places of abode and visitation, but the peoples that are there. They exert in some way an influence over the better part of human nature on earth.

CHAPTER XVI.

RELIGION.

WITH THE FIRST COMING of human families on earth, there arose the question, What becomes of our loved ones when they die? That inquiry of itself is enough to give rise to every religion on the face of the globe. The desire to live, the dread of death, and the hope of continued existence, make it easy for any leader among a people to frame the tenets of a religion and find followers until something better is offered.

Death is both mysterious and alarming.

Sadness, grief, the fear of dark agencies, the high tension of the nervous system among the ignorant classes, all make religion a natural offering from those who are able to take the leadership. Strong men and all women lean to the hope that religion gives. So pleasing is it in the minds of certain peoples that death is welcomed rather than feared because of the prospect of greater happiness forthwith. Any motive that will urge one to court death on the promise of happiness in another world, is a religious disease; for it invites suicide, and suicide is death to the psychic body, and to hope hereafter.

Instinct is one of the unseen powers.

It cannot tell a lie. When its meaning is fully understood what it has to say in its way is the truth.

There are grades of instinct running the gamut from the realm of the lower animals to that of the highest genius in man. In all normal hearts there is the instinct for a true religion. It is not only inborn but is a part of the existence

of the psychic nature in the human body. Death excites and inspires it among those who survive and is made an agency for just such purposes; in the same way that love inspires and excites the function that reproduces the race.

The one purpose of any religion is to set the soul free from the bondage of earth. The method by which it sets the soul free is in making it worthy to pass on to other worlds in the sky, and thus to enter heaven.

Hope is a form of religious instinct. So is faith. So is the longing for a life hereafter. So are all the teachings and doctrines that actually make man stop before he commits crime and realize that there is a God that sees him and that will leave him to a dreaded fate if he goes wrong.

The function of religion is to destroy the feeling of security in wrong doing. When any man or woman feels safe in such acts as are prohibited in the code of an upright life, then religion is lacking. When the sense of security is present because no one is looking, then there is no religion.

From a scientific standpoint the definition of religion is that it is the highest ethical instinct in the human heart seeking a code that will compel each individual to stop before he commits crime, that will show him the ever-present Eye of the Creator looking down into his heart, that will rescue him from the sway of temptation and give him clear passage to another world if death were to come unannounced.

CHAPTER XVII.

INSPIRATION.

HOWEVER HUMBLE the mind or heart may be, no person is denied the power that comes from inspiration. There are several grades of this faculty. Like instinct it appears in the lowly and in the highborn, in the lesser scale of life and in the greatest ranks of intelligence. It often takes the place of education, as in the case of Shakespeare. How any lad who had not been taught enough to have given him qualification to enter the first schools of our day could become master of the English language and set the pace for the grandest geniuses to follow through endless generations, is hard to understand.

A person is inspired when he receives help from the psychic world, no matter whether or not he hears any voice, or sees any visions or comes in contact with any other being; it is enough if he is given knowledge or power.

Like instinct, inspiration will not mislead or falsify.

Were it not for the facts that are breathed into the minds of the lower animals, all would perish. Birds know when to go south and when to come north, when to build and where to make their stay. Many of the smaller quadrupeds lay by their stock of food for the winter, and perform deeds that excite the admiration of human beings; acts that are not taught them by their parents, for there are countless cases where the young have been orphaned at birth, and yet have taken up instinctively the methods that are necessary to sustain life. A person who has not studied the habits of the animals will be surprised at the many acts of a superior in-

telligence they perform, outwitting man both in skill and cunning. As they have had no one to teach them, it must follow that they are given knowledge by a psychic power which for convenience is called instinct.

This power does not lie.

It is keener than most persons believe. The more it is studied the greater becomes its wonders, and the more respect one has for it. To the unobservant mind it is almost nothing. We recall the case of a man of great intelligence who asked to be advised how to cultivate a belief in some unseen power, no matter what it was, so that it was genuine; and we asked him to make a persistent and exhaustive study of instinct in all the uses that he could ascertain. In other words, to make a long and thorough investigation into its operations from its humblest acts to its greatest.

At first he hesitated on the ground that the scope was too limited to afford deep study. But he started in, and soon was absorbed in the unfolding fields of labor before him. Acts, deeds, transactions, wonderful habits and traits, all held him spellbound for months. At last he wrote us as follows: "I find that instinct is indeed an unseen power, and I lift my hat to it with the deepest worship. No law of nature can account for the specific acts of high intelligence that I have met in my researches. At times I have felt sure that I am putting my hand in God's own hand and being led into a belief in His personal presence; but I have decided that He consigns to other powers each department of His government. I would like to publish a book of instinct by which I might tell the world the miracles that it knows nothing about. In closing I wish to say that this power is not a thing to be theorized over. It is a fact all the way along. It is as plain as the sun in the heavens. Its methods are convincing. They prove that we exist in the midst of an unseen government, to deny which is the highest evidence of an unfolded mind. I did deny it once, and I deserve censure for it."

The knowledge that instinct furnishes is most amazing in its volume and power. The things that it tells are draughts from the psychic world.

Rising to higher gifts, a new power dawns on the horizon. It is inspiration. It is all the time knocking at the door of every life where it is likely to receive the slightest welcome.

All the worthy battles of the world have been planned and won by the aid of inspiration.

All the deeds that have set on the tide of progress have had their origin in this unseen power.

Without inspiration everything is ordinary. It follows the humdrum of a daily physical existence. It is work without reward, when it is work without inspiration.

The inventions of the world were born in inspiration. The good deeds, the gifts of art, of sculpture, of painting, of literature, of poetry, of music, of architecture, and of all that draws the heart of man up nearer to heaven, are conceived in this power known as inspiration.

As life in the body is both physical and psychic, it follows that the predominance of one subdues the other, and the subjection of one permits the other to have greater sway. It also follows that, when one is neglected, the other will seek to take its place.

Examples of this tendency are found in the lives of those men who have had frail physical bodies and whose psychic natures have been more active in consequence. Hundreds of cases of the kind may be summoned at once from the pages of history. This shows a conformance with the general principle stated and confirms the psychic law.

The power known as inspiration can be cultivated to a very high degree by any person. No matter how long you have denied admission to your mind of this agency from the psychic world, it still stands at the outer door waiting for recognition. Its knocks will be faint or loud in proportion as you have given it entrance in the past. Whether

you are in business, or in society, or in a profession, or at work for another person, there is opportunity to find aid from this power.

The psychic world is seeking all the while to break through into your physical life. This is one of its well known and certain channels. It may come in the form of a valuable idea. Seize that at once. Go to some book and write it down. Do not wait one minute. Stop wherever you are, and secure the idea just as you received it. This has been the practice of the greatest men of the world. Whether poet, or prose writer, orator, painter, sculptor, painter, architect, lawyer, doctor, inventor, business man, no matter in what walk of life, when an idea of value comes to you, secure it in black and white. Longfellow, the poet, used to leap from his bed and note down his ideas. The same fact has been related of others so many times as to be a by-word in the class of great men.

A strange arrangement of words, a beautifully framed thought, an epigram, a plan for important achievement, or other visit of this power should be recognized by being placed on paper where it may be reviewed from time to time. The thought of it, the seeing of it, and the repeating of it become stimulants to the very faculty that gave birth to the inspiration. The power comes more readily the next time, if so encouraged. There is but one way to encourage it, and that is by putting the facts on paper at once, and then keeping them in mind from time to time.

This method has been advised in our books for more than a quarter of a century, and a few persons have followed it with stupendous success. The result is that the power of inspiration opens up the pages of the books of knowledge that are closed to all other human beings. All may be admitted to the class of favored people who receive the rewards of such knowledge. You can make the effort in your own life, and you will soon witness the presence of the power.

For fear that some reader may deem the task too difficult,

we wish to repeat the advice to have pencil and paper at hand at all times, and when any idea that seems valuable occurs to the mind, note it at once. *Do not depend on the memory.*

The purpose of this habit is to set in motion the process of this unseen power. It will do it. At first the ideas may not seem strong or useful. No matter. Keep up the practice. Read over from time to time what you have written down. Keep them all in one book, and get them as near like the first impression as possible, using the same words that you first employed in thinking of the idea. These are nearest to the power itself.

In a few months you should have hundreds of ideas that seemed to leap into your life. You will enjoy reviewing them, and will never tire of this practice, when once you have got it well started.

Day by day, if you persevere, the power will grow stronger, especially if you have persisted in it for some months. Nothing can be accomplished in a day.

We wish you to see for yourself what can be achieved in your life by developing this psychic power. Just for the sake of making the test and pursuing one line of worthy ambition, follow this to the greatest end and report to our Society the result. We know what will be the outcome if you stick to it with a dogged will. The power will grow and your ideas will become greater and greater until one of them brings you success in a degree beyond your fondest dreams. This fact is so easily proved that you should give it a fair trial. The cost is within your grasp. It will cost you nothing. We want to know what results, as it is the purpose of our existence as a society to secure all the facts possible under each of the great unseen powers.

It may be as an inventor that you will obtain an enormous fortune. It may be in some profession that you will achieve success. It may be in art or literature that fame will be won. It may be in business ventures, and they require the

aid of inspiration and inspired ideas to bring gigantic results. No matter how humble you are in life at the present day, you will rise, rise, rise, until you hold the reins instead of being driven.

This fact is as certain as that the morrow's sun will rise.

A writer began nearly forty years ago to pursue the course advised in this chapter, and he was given the suggestion in private by one of the most famous and most successful men that have ever lived in America who took an interest in him then. He has not always obeyed the appeal of the power when it seemed to knock at the door of his life, but to a great extent he followed that advice. The result has been this: There are times when great facts will leap out of the universe upon his pen, and he will sit amazed by them, unwilling to give them place for fear he is drawing too boldly on the unseen fund. But analysis and study and investigation have always found these truths to be invincible. His works are the product of just such help, and they have become more and more proved as the years have advanced. He knows that the laws and statements made in this book are true. Yet many of them are ahead of the times. Proofs abundant have hemmed them all in on every side until the Society accepts them as established facts.

CHAPTER XVIII.

GENIUS.

LESSER IN DEGREE, but none the less true are the evidences of power known as genius. Men and women, some uneducated and others favored with book learning, have been found to be geniuses. The inspired writer may reveal the story of heaven told to him by angels, as occurred in the olden times. Or he may arise to heights of achievement in any line of life, seizing the thunderbolt and arresting its course on the mount of glory, to send it forth in the name of progress for the earth.

A genius would not write a great poem, but he might plan and execute some piece of workmanship, or lead the way into new fields of discovery.

The main difference between the unseen power of inspiration and the unseen power of genius is this:

Inspiration secures knowledge, while genius executes the work of humanity in a better way than it has ever been done before.

It may be courted or cultivated by following the suggestions and practice of the preceding chapter.

But such suggestions belong rather to the work to be done than to the ideas or principles that underlie that work. The ability to make a perfect circle in one sweep of the brush shows remarkable genius in an artist, as does the playing of the piano in such a way as to cause the notes to sing. The same kind of power makes the actor a genius, for he does not originate the thoughts he utters. Yet he may achieve greatness by his interpretation.

CHAPTER XIX.

UNIVERSAL MAGNETISM.

HELD TOGETHER by chains of unseen power all the worlds of the sky are drawn into a common family of relationship. Looking at the sun, the mind that had not studied the subject would say at once that it had no control over the earth; but, when he learned that it was more than ninety millions of miles away, he would feel sure that it could not be subjected to any influence that came from so great a distance.

Again, when he was shown a planet that seemed so small an object as to have no claim whatever on his attention, and was told that it was more than a billion miles away from the sun, he would ridicule the idea of its being held tightly within the control of the great star that centers our system. Swinging out through space, retracing in their years the same pathway all the while, yet flying rapidly away from the power that binds them to their orbit, they find themselves all the time coming back into subjection.

How can this happen?

Gravity is an unseen power. It is not a substance, any more than sound is a substance. By gravity the body of man is chained to the earth much more securely than cords or irons could hold him. He cannot defeat gravity, and he might cut the chains and ropes.

But what is gravity?

It has no existence except in the will of the Creator. It actually takes hold of nothing. The planets that are more than a billion miles away are tied to the sun; yet they are

thrown from the sun by the opposite power. What is there in a planet that can exert an influence through a distance of a billion miles, with nothing but ether between? This unseen power must act on the ether and through it, as that medium must carry the message and execute the will of the power ordained.

In ether, which penetrates every solid as easily as it permeates space, there is the element that holds molecules together in such a way that some make iron, some gold, some diamonds, some wood, some water, some air, and others every conceivable shape and substance. In ether is the element that generates electricity. In ether is the element that executes the law of gravity. In ether is the element that executes the law of magnetism. In ether is the element that reaches out through infinite space and holds worlds together. Neptune is as closely bound to the sun as is Venus or Mercury.

This is the power of magnetism.

As far as ether extends through space, so far does it carry the influences known as magnetism and telepathy; and it reaches to all the worlds that exist in the sky. No one can deny that there is such a power as gravity or attraction that is exerted for more than a billion miles in our solar system. This fact is elementary. It shows in the simplest form one of the unseen powers that are at work. Yet gravity is a division of magnetism. The following principles will help to give a clear understanding of this quality of the psychic world:

1. What is known as magnetism is power.

2. Magnetism is the opposite of hypnotism.

3. There are two classes of magnetism: the physical and the psychic.

4. Physical magnetism includes the power of action, thought and feeling.

5. Psychic magnetism is the power that rules all subconscious existence.

6. It is by magnetism that growth of every kind takes *place.*

7. It is by magnetism that gravity, cohesion, adhesion, and other forces operate.

8. It is by magnetism that the earth is held in the solar system, and yet is kept from rushing to the sun.

9. It is by magnetism that distant influences extend throughout all the realms of the sky.

10. Universal magnetism throws its lines to every world in space, unites the most distant orbs with all others, connects every form of power with every other, reaches the smallest forms of life in our planet and opens to them the powers of communication with the whole universe.

These conditions have always existed. The ability to know them, to recognize them, to take up the thread of connection with them, and to use them, is open to every human being.

Personal magnetism is one of the divisions of physical power. It deals with the influences that are exerted by animal electricity and its charms over others who come directly under such processes. It is the first great training school of self-control, without which no person can hope to control others.

No power can be exerted without some medium through which to act. In universal magnetism the medium is ether, which has already been described. Of its existence there is ample proof, and it is accepted as the one great sea in space through which all influences travel. All writers on psychic subjects to-day, whose works are given standing as reliable, refer to the spiritual body as the psychic body or the ethereal body. It is not made of ether, but employs that agency as the medium through which it passes on to other worlds.

It is thus seen that some kind of substance is everywhere present. Water is more unstable than land, as land is more stable than sand, and sand than mud, or mud than water, or water than air, or air than gases, and so ether is lighter

than gases. It is all really physical, and the difference is merely one of degree. *But it would not do to refer to* ether as physical, or light as physical, or the soul as physical, or the powers that rule unseen in all the universe as physical, for the public mind has come to know them as occupying two sides of a great dividing line; on one side we find the substantial material of earth and its inhabitants; on the other we find the unseen powers holding high sway in elements of their own.

Yet the fact will some day be recognized that there is nothing in heaven or earth that is not related to all that is physical by degree only.

CHAPTER XX.

PSYCHIC TELEPATHY.

FROM THE EARLIEST PERIOD of the world's history, the power of conveying thoughts through channels other than the senses, has been recognized and wondered at. Strange things have been performed in the name of this seemingly subtle influence. But as we have come to know it better, we find that it is nothing but the union of the ordinary senses with the subconscious mind. A glimpse of what is meant by the latter is caught when a person is hypnotized. Nature does not want the two minds to know each other; so she requires that the ordinary brain shall be put to sleep, and on awaking it will have no recollection of what it saw during its hypnotic slumber.

By comparing this fact with the account of hypnotism given in a subsequent chapter, the difference between the two powers may be readily seen.

But it is not true that every kind of hypnotism results in telepathy. Nor is it true that telepathy depends always on hypnotism. The use of the latter is a very quick way in which to get proofs of the existence of such a power as telepathy. The method to be pursued is too extensive for this work, but it is referred to in the chapter mentioned. After a succession of hypnotic sleeps the mind of the subject becomes very sensitive and soon gives evidence of having knowledge of affairs that have occurred and are occurring in other places, no matter how far away. He very rarely knows what is going on about him. He seems to get his

information from the minds of others rather than the occurrences themselves. This distinction is important.

But there are numerous other ways in which a person who is awake and who could not possibly be put under hypnotic influences, may develop the power of telepathy. A whole book has been devoted to that subject by the author, but it is not up to date, as great progress has been made in the art since that work was published. The methods by which telepathy may be acquired, developed and increased to an unlimited degree, are now known to a certainty.

It is now an established fact that every human being has two minds that receive information. One mind obtains its information from the use of the ordinary senses. If a thing tastes bad or good, the sense of taste says so. If it smells bad or good, the nose tells the fact. If it is hot, cold, smooth, rough, or otherwise qualified, the sense of touch reports the information to the brain. Hearing plays a greater part; so much greater that nature enables many sounds to die at the drum of the ear in order to save the brain the wear and tear of too much noise. Sight is the closest of all faculties to both the brain and the soul. It is nearest to the psychic world of all the physical senses.

All knowledge that comes through the five senses must pass into the physical mind.

But there is another mind that never sleeps. It is the subconscious. While the ordinary mind is active, this strange mentality will not assert itself, and its owner knows nothing of it, or of the things that it knows. In sleep the subconscious faculty is alert, but its rambles are wholly unknown to the conscious mind unless there is a dream, and sometimes this is so vivid that the two minds come together.

You who read these statements are receiving every minute of your life a constant stream of information from the minds of people in the world. This is physical telepathy. You do not know what is going on, for there is an almost impos-

sible barrier between your conscious mind and the subconsciousness.

But once in a while some thought leaps from the brain of another person and is in your brain in the instant. If you have never had this experience, you are the first and only person as far as we know that has lacked it. In an audience of fourteen hundred persons we asked the question, How many had had proofs of telepathy? — and every individual in the assemblage replied in the affirmative. We further asked each person to state in writing and mail to us an account of the latest experience of the kind, the date as near as it could be remembered, the place and the circumstances. There were 1182 written responses which were complete in details as requested. All showed evidence of the power of telepathy.

At a summer hotel where we were known by a large number of the visitors and guests, the statement was made that, while there was undoubtedly such a power as telepathy, it probably was not common. It was a rainy afternoon, and we repaired to the large hall. The following announcement was made:

"It has been said this afternoon that the power of telepathy is not a common one. A few of us may have had some clear and even vivid experience at some time in life. Let us, for the sake of knowing more about it, tell frankly and openly what such experience was, if it has in fact come to any of us. We will first ask those who have had clear and strong evidence of telepathy, of which they can speak from personal knowledge, to rise and remain standing until they can be counted."

Every one rose in the instant.

They not only related what they had known of this power, but told of facts that had come to them from the lives of others whom they could vouch for as reliable.

A young man wrote to us asking if it were true that there was such a power as telepathy. We replied, making

the request that he should put that inquiry to the first fifty persons whom he should meet thereafter, in case he was on speaking terms with them. His answer was as follows: "I did ask fifty of my acquaintances if they had ever experienced such a thing as the thoughts of others coming to their own minds without the aid of any usual agency, such as speech, writing or signs. All of them had met with such experiences."

A business man wanted to know if his mind was sound, and if so why it was that he could generally tell in advance what people were about to say. He even guessed or hit upon ideas that were strange to him, but that were in the minds of others just before he caught them. He thought it was an unusual experience, and wanted to know if others had ever experienced. We requested him to seek information on that point from the first fifty of his acquaintances whom he should meet. He did so, and wrote that they all had received ideas in just the way that he had.

This makes it clear that the transmission of knowledge by channels other than the senses, is a universal faculty.

The question that most interests the investigator is, How can such knowledge enter the mind?

If you get a new idea it must come to you from something that has happened before. Taste, smell, touch, sight or sound must originate it, or give birth to the train of thought that produces it. There is no such thing as an idea that is not based upon a physical beginning. By this is meant that it must have had its start in something material. Every train of reasoning, every argument, every flight of fancy must be born in fact.

As such all thoughts spring from the physical brain. The original thinker is only a link in the chain of physical powers, or else he is given light by the aid of inspiration, as has been explained in a previous chapter. And inspiration is closely akin to telepathy.

In the common activities of the subconscious mind, it

seems that the thought waves that originate in the brains of others are sent out to all humanity, but are not received or understood. In order to see what is meant, imagine a person in a car addressing his remarks to some one who is sitting near him. There may be fifty persons in the same car, and it may be standing at the depot. All could hear the remarks if they care to pay attention. Some are interested in one thing and some in another. Some are reading the signs without. Some are listening to the calls. Some are absorbed in their papers. Some are engaged in conversation.

The one man who is talking loud enough to be heard by all, is in fact heard by all; but they do not pay attention to him, and his remarks fall on unconscious ears.

A minister is preaching a dull sermon. Every word reaches the ears of his congregation, but few know what he is saying. They are busy with their own thoughts. In a party where two score persons are all engaged in lively conversation, a young man sits near by and says nothing. He can hear every voice in the house, but he is trying to pick out the tones of a young lady in whom he is interested. She is seated at the farthest end of the room, but her words are gathered up and stored in his brain, despite the fact that there is a constant volume of talk between her and the place where he sits. On the same principle the thoughts of other people are entering the subconscious mind of each and every individual, but they are not known because they are not brought to the attention of the conscious mind.

As a multitude of sounds in a great city fill the brain and are not received into the ordinary mind, so multitudes of thoughts and ideas from all over the world are coming and going through your subconscious mind without being known.

The only way, it seems at first glance, by which you can get possession of the subconscious knowledge, is to put the physical brain to sleep. But then you do not know any

more than if you were wide awake. You see that nature is very subtle.

But a second person can use you when you are thus asleep. He can probe into the subconscious mind and secure facts and wonderful revelations, as has been done thousands of times and as is being done now with great success to everybody but the one who is being used.

LAW.— *The lower the grade of telepathy the more obscure it is.*

Keen and shrewd as nature is, she closes out more of the physical dregs of other minds than she does of the things of value. For every human being to be a sewer through whose brain all the fiendish schemes of life are to pass and stain the walls of the mind, would turn this earth into a veritable hell.

The mediums and clairvoyants are agencies of chaotic and senseless sewerage, mingled with enough of the real knowledge, when genuine, to prove the law under which they work.

The nobler men and women of the world have brought forth the treasures of knowledge by higher processes, and their products have been pearls and diamonds, not mud.

We cannot all be geniuses in the common acceptation of the term; but every one of us may become noble in thought and deed. To each man and woman is open the realms of true psychic telepathy, and then there is access to heaven and all the worlds of the universe, which may be entered in thought even while we dwell on earth. The psychic mind, following out the gigantic laws that are stated in the later chapters of this work, may come into the possession of knowledge that surpasses the grandest dreams of the golden future.

CHAPTER XXI.

INTUITION.



ITTLE BY LITTLE the powers come down the scale into the busy scenes of physical life. Their duties seem now to be confined to the purpose of helping struggling humanity. What is called an education is supposed to be book learning. The use of words, the correct way of spelling them, the ability to do mathematical work enough to secure an understanding of the values of things, and a few other branches, more or less useful, make up necessary book learning.

But wisdom does not come in that way. Nor is any part of the book learning of earth useful in the life beyond. In other words, the psychic world has no occasion to employ grammar, spelling, reading, arithmetic, or languages. The best examples of college training have gone down to the grave carrying in the dead brain all the acquisitions of the university, every part of which dissolves and molders back to the soil.

There is but one genuine education, and that tells us what man is, whence he came, where he goes, and what duties and lines of usefulness in this life are best adapted to his happiness and success both here and hereafter.

He should know what his needs here are, what he can best do and do at his best, what he can accomplish here to make him a credit to this world; for as he fits himself to live here most nobly, he at the same time secures citizenship in the universe.

To lead such a life as that, he must make his earthly ex-

istence a success. He must met the counter-efforts of the thousands whose interests are ever encroaching on his field of labor, and on the results of his struggles. He ought to know the motives, the purposes and the plans of all men and women who can do him a wrong or wrest from him the fruits of his work.

There comes into his life a power called intuition, which performs the service of taking him as far as the outskirts of the motives of others. He can cultivate this faculty by listening to it, or he may allow it to hover all the while about him without recognition. It never speaks so plainly that its voice is absolutely certain. If it did, no man would be called upon to exercise his judgment and to weigh both sides of the important questions of life.

But it comes to all men and women.

It is increased when it is given attention and acted on. It is decreased when passion or prejudice holds sway. In successful lives it becomes a second nature. Human nature is read like an open book, and the plans of others are all discounted long before they are acted upon. It is said that women have intuition in greater degree than men because they are not capable of reasoning. The average woman runs to the following chain of argument: "It must be so, for there cannot be so much smoke without some fire;" referring to the usual subject of conversation, the misdeeds of others. Another feminine argument is this: A Bishop acknowledged paying money to keep from the newspapers a bit of scandal that reflected on his chastity. A woman claimed to have knowledge of his misconduct, and he paid her money to keep the affair from the press. When this fact was known, every feminine mind said: "If he was innocent he never would have paid that money. Do you think that *I* would ever pay hush money unless I was guilty. No, a thousand times no!" To test this principle a society with the consent of the police in a large city selected at random twenty families who were approached

with absurd charges. All were wealthy. All were given the opportunity to buy silence on payment of a certain sum of money, and to the surprise of the society, every family decided to pay the money. Yet not one was guilty. On hearing of this, the feminine mind will reason as follows: "They must have all been guilty of something, or they would not have paid hush money so readily." And to such minds as have weak reasoning powers, conclusions are jumped at with bounds.

Intuition therefore is a keener faculty with women than with ordinary men. But it is a more dangerous weapon; for men who have acquired experience in dealing with human nature are far more able to estimate the reliability of intuition and possibly to avert error. A woman of large experience in the world, coupling intuition with that acquisition, is a formidable individual. Some wives are better managers than their husbands and bring financial success into the family because of their combination of experience and intuition.

We have just met a case where a man of active habits and great willingness to work, was made a widower when he was forty years of age. He had lost his farm by bad management. In a year he re-married. The farm was re-bought without any money, as neither had any; the same routine was re-established; dairy; crops; trading; and the humdrum details of the life in the country. But the new wife managed the husband. She stopped buying fertilizers. Crimson clover and lime were substituted, and the compost from the barnyard was mixed with old sod and made into a rich natural loam by the aid of deep plowing. She compelled her husband to cultivate the soil more deeply and oftener, on the principle that such manipulation took the place of expensive fertilizers which plaster mortgages all over farms. In three years their farm produced twice the crops per acre of any land in the county.

Her intuition told her when to sell and not to sell the

products. Her neighbors got eighteen cents a pound for butter; she put it in molds nicely stamped, and got ten cents more a pound for it. They sold milk for one and a half cents a quart. She got five cents a quart. Nothing was wasted. It required no more work to do things right than in the old ways. Eggs were sold for thirty-six cents a dozen on an average the year round; while her neighbors received less than twenty-four cents on an average. Hay was marketed at opportune times, and so were all the crops.

In the fourth year, after the interest and taxes had been kept paid promptly, they began to reduce the mortgage which had been assumed owing to the fact that the holder of the security was a deacon in the church to which the man belonged, and he desired to help him all he could. In three more years the whole debt had been paid, and they are now saving money, with every prospect of being well-to-do some day. It is all the result of the intuitive powers of the wife. She is known as smart. Many business men and agents have tried to pull the wool over her eyes, but she knows them better than they know her.

Many times we have been asked the question, What is the difference between inspiration and intuition? The answer may be given as follows: Inspiration is the power of revealing to great men and women and to geniuses, the knowledge of higher realms by which they are led to fame and lofty success. Intuition is the practical power that gives help to those who are engaged in the commonplace duties of life.

But it has a broader scope under elevating conditions. It has been the good right hand of many a person in danger. In detective life it is the sole source of success at crucial moments. We have volumes of letters and reports on this subject, and have learned from the lips of the world's best detectives of their constant use of the intuitive faculty. Pinkerton said that no man can hope to become a successful detective unless he possesses this gift. Impossible

clews are run down and criminals caught by the quick leaps of thought from the mind of the intuitive realm. Could we devote here five hundred page to this one subject we could place before the reader the most wonderful cases of that kind that have ever claimed attention.

No person denies that there is such a power as intuition.

Some have had the direct help of this psychic agency and have been saved from misfortune or disaster by its aid. Being psychic it is closely allied to the class of warnings known as premonitions; but the latter are suggestive of actual beings at work to help humanity, while intuition is a power rather than a personality.

Here is a man about to pass a tree as he goes home in the early evening. Just before he reaches the tree, a form comes to him and a hand points to the other side of the street. That actually occurred. It was a premonition. In another case that actually occurred, a man was approaching a tree under similar circumstances, and something seemed to tell him that there was a man concealed behind it. He crossed the road. In both cases a highwayman stood ready to strike down the approaching man, and in both cases he was foiled. But the latter case was an example of intuition. The close association of the two powers only serves to show their genuineness.

We have had communications with people for many years and have never yet found one man or woman who did not believe in intuition; while more than ninety-five per cent. now believe in premonitions; but comparatively few believe in spiritualism.

CHAPTER XXII.

INSTINCT.

DOWN STILL LOWER in the scale of everyday, practical life, comes the power known as instinct. It serves the purpose of directing the action of the lower forms of creation. Birds and beasts are all led by its aid. The new born child is also assisted in some of its early habits. Were it not for instinct, the lips of the babe would not suck its food, and it would starve. This action is as complete in all its details as if it had months of experience back of it. Yet without so much as a first lesson, the child as soon as it is born will begin to take its food like a veteran.

The swallowing action is also taught by instinct. Without it the taking of food into the stomach would be impossible.

As the child grows older it does not need the aid of instinct; and this trait is abandoned in its operations, as fast as the imitation that comes from education or experience is employed.

If it were true that only the simplest habits in the lower animals were adopted without training, they might be attributed to heredity; although heredity is so great a mystery that it may be ascribed to a power akin to instinct. But animals, birds and all forms of lower life are constantly giving fresh evidence of a source of knowledge that cannot be accounted for on the theory of heredity. Nor is it a blind impulse. There is a power that speaks to the mind

of the beast or bird and conveys specific information in some peculiar way.

How does the bee know that the six-sided cell is the most economical shape for saving room and holding the greatest quantity of honey? It is not reasoning, for there is nothing on which to base the logical process of thought. It is not imitation, for there is no difference in the habits between bees that are orphaned without having gathered honey, and those that have been led by older companions.

How do birds know when an early spring or a late spring is coming? The educated weatherman does not that. But many birds will delay their flight to the north in order to await the coming of a belated season; while others will start earlier than usual when the spring is to be premature. Surely this cannot be heredity, nor is it taught by imitation. There is nothing in the sky or air to lead them on, for the freaks of the weather rarely deceive the feathered hosts.

There are many reliable works on this subject; and they are worth reading if any person wishes to study this problem for himself, and form an opinion as to what kind of power conveys information to the lower species of life.

CHAPTER XXIII.

HYPNOTISM.

SLEEP IS OF SEVERAL KINDS. If the nerves are weary, they must be given rest, and this is done by causing the brain to stop thinking or acting, whether in study, or worry, or fear, or any other mental operation. If the muscles are tired, they need rest. When the vital centers which are known as the ganglionic cells are exhausted, there should be the sleep of unconsciousness. Body, nerves and brain should be still. At the end of life, when the organic structure has run down, death is the sleep that cures all.

But there is a kind of sleep that shuts off the conscious mind without putting the body or nerves into a state of slumber. This is a peculiar state of existence. One goes out of consciousness and immediately awakes into another state of consciousness, neither state knowing what is in the mind of the other. Nothing stranger can be imagined, and for years it was difficult to convince people that such a change was genuine. To-day every hospital of high standing makes use of the hypnotic sleep to aid in effecting cures, especially if the heart is weak and some painful operation is needed. The body in such sleep feels no pain. You may cut off a leg and tell the patient that it is merely the act of putting on a fine suit of clothes and he will laugh with joy. You may stick pins all over him, run red hot irons into the flesh and do other acts of cruelty, and he will know nothing about the suffering until he wakes up. As long as the hypnotic sleep continues he will enter into any

mood that is suggested to his mind. After he comes into ordinary consciousness, then the pain of the torn and mutilated flesh will be felt in all its agony.

Between the mind that has physical knowledge and the mind that has subconscious knowledge, there is a barrier that is not often pierced. It is the purpose of nature to close the clairvoyant faculty that is quite sure to follow the continued use of the hypnotic sleep in the same person, so that too much evidence of the psychic world may not be available. As it is, despite the fact that such evidence is all the time coming to hand, she makes it as difficult to understand as possible.

If a person is in the conscious mind, it is a hard struggle to get hold of the facts that are running free in the subconscious mind. Hence hypnotism must pass through several stages of the most skillful manipulation before the subject will be permitted to give up the secrets beyond.

This kind of sleep has many stages.

In its lowest form it is a disease known as catalepsy.

In a stage next above that it is merely the sluggish slumber that makes the person a tool for the performer and exhibitor, or the patient on the operating table at the hospital.

After long continued practice and repetition, the nervous mentality of the subject becomes acute enough to develop a fair degree of clairvoyance, and then hypnosis is called the trance state. Two persons are needed in most cases of this kind; one to cause the sleep and the other to be put to sleep, coming out of which in the subconscious state, the psychic mind is active.

The English Society for Psychical Research and its American Branch also, as well as other similar organizations have all decided that hypnosis leads the way to clairvoyance or the trance condition employed by mediums. They have with equal certainty reported that there are

some genuine mediums in the world who are able to reveal facts and secrets in the most amazing manner, but they stop this side of accepting the revelations as proof of the presence of spirits who talk to living persons through such mediums.

By the use of the methods stated in the higher systems of magnetism any man or woman can practice self-hypnotism and in time become a highly developed medium for clairvoyance and physical telepathy; but never for psychic telepathy. The latter branches off into a much more ethical process.

When self-hypnotism has produced the results desired, it still stands alone and useless until the second person is present to call into action the powers that are thus bestowed. Even when that is done, the subconscious mind of the individual is ignorant of what is known in the ordinary mind: and the latter, on waking, has not the slightest perception of what has been conveyed to the subconscious mind. Thus the gift is a useless affair, and some method is required to connect the two minds.

What has most puzzled the investigators is the fact that this barrier exists between the two minds. Nothing is more certain than that it does exist. How to break it down has been the study of the keenest minds during the past fifteen years.

It was at one time thought that an important step had been taken toward the solution when it was known that a person may enter into a wakeful state of hypnotism. That is, many persons act readily upon suggestions of others, whether spoken or written, and seem to be powerless to disobey except when a strong counter influence has been brought to bear. This class has two divisions: The first is that which includes persons who have once been placed under the hypnotic control of others, and who become obedient to the will of the latter without being manipulated or put into a specific sleep. We recall the case

of a man who was passing on the other side of the street and who stopped at the demand of one who stood in the office on the second floor of a building. The demand was made in a whisper. It was winter and there was no possibility of the man hearing the whisper. At our suggestion, he was made to retrace his steps, then go ahead, then enter at the doorway of a building opposite, and finally come on the run into the office where we stood. The details were such, and our own requests so varied that it was wholly impossible for the man to have rehearsed the strange performance in advance. It was clearly the case of one who had secured hypnotic control so often that distance made no difference, and sleep was not required. The poor fellow was weak in mind, and died in less than a year.

The other class includes those who are of feeble will power. They may be bent at the whim of almost everybody to do or not to do anythingg. They see in every suggestion an idea of command without choice on their part. They are not fools, so much as weak-willed people. Even that class has several sub-divisions that need not now receive our attention, except that there is a kind of individual who believes what his passions and prejudices tell him. He is the man who is first to join a mob. He wreaks vengeance on the innocent and, finding the truth at last, slinks home, hoping that he will not be discovered. You will see him at political meetings, making up the majority of the shouters. His mouth is wide open when in repose, and wider open when active. The peculiarity about him is that he believes what the speakers say: the country is going to the bowwows because of the misdeeds of the political party to which he does not belong. Hearing that statement, he looks from one man to another on either side of him, nods his head violently in approval, and begins to shout defiance to every party except his own.

The same man is on the jury. He is swayed by passion, prejudice and mock sympathy. He has rendered more ver-

dicts of mis-justice than any other power in any age; and in this respect he is exclusively American. In higher rank we see the same kind of man sitting on the bench, known as the judge, allowing the lawyers to swing the wheel of justice out of its tracks by cheap and tawdy technicalities. To the hypnotized judicial mind a small point of law that serves no purpose except to impede the progress of justice, seems the only important thing in the whole universe, and he struggles to give birth to the hair-splitting decision which every sensible mind recognizes at once as a monstrosity.

We might mention examples without limit of these waking cases of hypnotism. The one principle involved is the fact that suggestions from others dethrones the will and compels the mind to act contrary to the intention of a normal mind.

These walking classes of hypnotics are farther away from the psychic conditions than all other people.

It is the sleeping class that are closest to physical telepathy. They become mediums and clairvoyants after long continued practice, if so led by the aid of others.

Many persons unintentionally put themselves into the hypnotic sleep and pass at length into the subconscious awakening without results. They have been discovered by accident in such process; and this has led some investigators to remark that perhaps many people have the same experience without knowing it.

In its higher forms, approaching the ethical stages, there is a losing of oneself when thoughts of great moment are occupying the mind. To be lost in thought, is a common expression. It seems as if the conscious brain gave way entirely at times to the coming of deeper thoughts than usual.

The fact that catalepsy or the disease of hypnotism that comes from the habit of the mind to lapse and the body to lie as if in a trance, is associated with extraordinary genius.

It is well known that Napoleon was a cataleptic, that Alexander the Great was a cataleptic, and that Julius Cæsar had the same disease. Whether their genius and psychic powers were the cause of that disease, or it came first and stimulated those powers, is not fully understood to-day. But they were gifted with a knowledge of things and affairs that made them the wonders of their epochs. Facts and truths leaped into their brains as lightning springs from cloud to cloud. They were never misled as to the movements of their enemies in battle. But in peace they were all weak, because they were not laboring under that degree of excitement that sets in motion the psychic power.

The principle at work in catalepsy is the shutting out of the ordinary senses, and the giving of the psychic power an opportunity to come to the front. To this must be coupled in men of genius the waking knowledge of what comes to the subconscious mind. As a great investigator has said very recently: "If you can show the way to bring the consciousness of the subconscious mind into the realm of the physical mind, you will solve all the mysteries of existence.

A phase of this latter condition is partly seen when a writer of unusual ability is engrossed in his work. For about fifteen minutes he is unable to get into his mood; but at length he enters it and writes with fluency until disturbed; then he is useless to his work for the rest of the day.

Productions of genius are evolved in solitude where one must be left to the workings of the psychic power. A clergyman was in his study writing his sermon. Some one called and wished to see him at once. The matter was urgent. But his wife said: "I dare not disturb him. He is preparing his sermon. If he is interrupted he cannot go on with it for hours or maybe for a day." This statement is founded on a well known truth. The weak sermons of to-day are the result of so much chop-work and errand-duties that are thrust on the clergymen. Give them

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CHAPTER XXIV.

SUPERSTITION.



TILL LOWER we descend into the operations of life, and come now to a study of the influence that enslaves more than ninety-nine per cent. of all the inhabitants of the world. There is no one so ignorant or so educated that superstition does not taint their daily existence. In this age of advanced thought more recruits to the ranks of the free are being made and we often hear the remark: "I am not superstitious in the least, but I would not sit down to a table of thirteen, nor would I begin anything on a Friday." Yet such person is sure that superstition is a mere mental fear.

Not long ago we heard a very refined and highly sensible woman decry against the belief in superstition; but at the dining table she would not pass a dish of salt from her hand to another person's hand. Why not? It would be a sure sign of a quarrel.

This fear may not be regarded as a power, but it exerts the full influence of a power, and that it stamps it as an evil ruler of humanity.

A man who had built up a large fortune by his ability to repudiate all opinions that leaned toward this construction, became the most superstitious in exception by [illegible] act, and for the following reason: do this or that, but it [illegible] superstition."

The full measure of this power is seen only when the nervous system is thrown into a cataleptic fear by which

their own time and place for sermon-good to-day. world will be the better for it. gs and af-

Great painters, sculptors, poets, arc hs. Facts producers of inventions must be left to msom right mood may not come on any summons; but- and goes, and must be seized at its first approach. men need the time for thinking and planning. be honest and yet successful if they find that inspir will enable them to render a better service to th New ideas bring a high market value if they are bor psychic brain; for nothing worthless comes from that so Nearly every colossal enterprise that is honorable has b the result of some inspired idea.

These are semi-waking forms of the highest stages of the power that sways the world. They certainly connect the two minds.

But other ways are being opened at the present day.

they were his personal friends and he was present at their funerals. After that he lived in dread and died in the course of a few years. It was the fear that depressed him; and, whether there is any real power in superstition, it does incalculable harm by instilling fear into the mind.

Many ocean vessels will not start on Friday for their voyages; their officers may not be superstitious, but they say the injury is done to the service by the dread which sailors would have of setting sail on that day. One captain remarked to us: "Why if we had a storm or danger arose in any form, the sailors who had left port on a Friday would be useless. They would feel sure of the coming disaster and would become cowards."

Without exception it is true that the lower the grade of intelligence in the human mind the more it is swayed by superstition. In the African families there is constant fear of this power, and it does more than anything else to keep them ignorant and debased. Among negro servants this same slavery of the mind is many times more abject than among the educated classes of the same race. Their employers have found it necessary to yield to their superstitious dread when they would not take one word or look of impudence from them.

A book would be required to contain all the catalogue of superstitions that prevail among the educated white classes. Young women have the most abundant vocabulary in this respect. When they are grown up and get some hard knocks in the world of experience, they drop a few score signs from the list. It is a beautiful phase of human nature to hear the mature woman of sense describe the follies of believing in this power, and then give her friends a constant stream of evidence to the contrary, explaining each exception by saying: "It is a pet idea of mine not to do this or that, but it has nothing to do with superstition."

The full measure of this power is seen only when the nervous system is thrown into a cataleptic fear by which

self-hypnotism is induced. If you are weighted down by dread of any kind, you will do a great injury to your nerves and mind. Out of this fear came the influences known as witchcraft. If a shrewd man or woman knew of any person who had become a slave to superstitious fear, a control of a very serious nature could be secured, and thus it opened up a special kind of hypnotism.

Physicians who have made investigations along this line have come to the conclusion that witchcraft did in fact exist. The age in which history charges it with most offenses was peculiarly an age of great superstitious fear. Some persons had over one thousand signs of evil, so many in fact that it was impossible to turn to the right or the left without invoking the spirits of demons, as they thought.

Added to this was the mental darkness of the age in which they lived, and the criminal tendencies of the masses in Europe or the heavy religious melancholy of the Puritans in America, all of which destroyed the normal power of the nervous system.

If you will note the effect of a nervous person alone in an old house at midnight, with strange noises in the room above and the cellar below, you have a condition that gives rise to the presence of spirits, so-called. Self-hypnotism enters into the scene and creates sights and sounds at the will of the frightened mind. If in that lonely house where you are sitting in the dark at midnight, you have the corpse of a dead man in the adjoining room, you can get an idea of the age which gave birth to witchcraft.

The demon-world is pregnant with such progeny.

Superstition is the basis of ignorance. Not the kind of ignorance that is indicated by the inability to read and write, but the denser kind that has an incoherent idea of the duties and needs of life on this earth. Educated people are superstitious. Geniuses are enslaved by this power. Every actor is likewise weighted down. Nearly

all business men are superstitious. Bankers have the same weakness, showing that a keen money-making mind is not free from ignorance.

Whoever allows this power to influence them is sure to be hindered in their duties, for the latter must of necessity give way to the interference of this agency. When a boat is ready to sail on Friday, it should leave port, and not lose a day. When there are thirteen at a table, whether to dine or do business, there is some loss somewhere if the function is delayed or broken up. These are but examples. The grand total of notions or signs embraced in the whole category of the superstitious realm is so large that it would take a book to properly classify and describe them.

CHAPTER XXV.

THE DEMONS.

ONE MORE DESCENT in the scale of the unseen powers and we come to the lowest realm of all. Here are the demons. In the making of the many wonderful and beautiful worlds in the universe, with freedom of will in every created being, some must fall, and there must be some place to which they fall. It is the opinion among the best minds of to-day that writers who are not directly inspired by the Supreme Being may nevertheless receive inspired thoughts as stated in an earlier chapter of this division.

Among such writers are men like Milton.

In his Paradise Lost he depicts the fall of the lost angels or beings, giving vivid accounts of their long descent through space, and their apparent endless falling headlong to the nether regions. So much potency of description cannot be the imagination of a mere physical mind. The very essence of the motive in that sublime poem is the dropping out of heaven of beings that might have inherited eternal bliss but for the fact that they have been allowed to choose their fates for themselves, just as you and all others have been given freedom of choice.

In the same character of description the Bible confirms the story of the falling of the beings out of heaven. In fact that book of books cannot be interpreted in any other meaning. It will not do to ascribe to everything sacred an allegorical meaning, although that is an easy way in which to dispose of the otherwise unsolvable problems of

the Scriptures. Where the trope is, in the accounts of the fall of man and the fallen angels we have never yet been able to discover.

Such a work as the Inferno of Dante has more or less of the semi-inspiration of Milton in it. It reflects some degree of psychic power. In it we are taught that there was a fall, and the nether regions are crudely depicted in the midst of a chaos of description that is more poetical than coherent. But there is the central idea in it that cannot be shaken by all these shortcomings.

No person can go very far in the study of psychic telepathy without finding out the facts and laws that are set forth in the pages of this work that follow.

LAW.—*Earth is hell.*

To what extent this statement may shock the mind of the reader it is not possible to conceive. No one has ever pretended that earth is heaven. Most students of criminology have already come to the conclusion that earth is hell. But crimes and criminals alone cannot make a hell of any planet.

LAW.—*All created beings have been endowed with the freedom to choose their own fates and destined careers.*

This law is so well recognized that it need not be discussed.

The Creator could not associate with Himself any form of life that was not free. If one being in a million were to become rebellious, the percentage would be hardly a marring influence on the state of absolute perfection; yet one in a million would, in the aggregate, produce a total of hundreds of millions or billions perhaps in the entire universe.

Whether the fall was completed in one era, or is now in progress, cannot affect the principle involved; although it is supposed that it occurred at one period only. Scientists agree that humanity is the acme of imperfection, judged by any standard; that it is as diabolical in nature as any

creatures can be and not totally annihilate each other. In fact, from the beginning of time, the chief aim of man seems to have been to slay his fellow beings, and to add to the doom of death all the torture that can be invented in the diabolical genius of the human heart.

There has never been an age of honesty or peace.

The present time seems to us the best in all the history of the world, and it is full to the brim and running over with dishonesty, cruelty and evil. In all parts of the world, but more especially in the civilized countries, crime and wickedness of every description are on the rapid increase. Reports of investigators, including heads of police, say that in the past fifteen years there has been an alarming increase in the number of all grades of crime and all kinds of penal offenses.

The tortures that were practiced in all ages down to the most recent date in the leading countries, and that are practiced now in ninety per cent. of the world, have put Satan to the blush if the sacred accounts are to be taken for their face value. Diabolical, cruel, barbarous, fiendish and terribly demoniacal are the inventions that man has put into practice with the one idea of making his fellow beings suffer the most excruciating agony prolonged through as great a period of time as possible. No government has been exempt from this condition. No creed has not been stained by its guilt. In fact more people, more brave men, more helpless women and innocent children have been burned alive, or racked, or broken on the wheel, or pinched day after day with red hot irons, or otherwise mutilated by orders of the church than by the state in the countries that boast of the greatest civilization. To murder met the penalty of hanging, a painless death. But to have an *opinion*, a mere breath of the mind, was met by the most devilish tortures that human ingenuity could conjure up.

It has been said that the age of such conditions has passed forever. This is not true. Men have been

burned alive in the United States within the past six months; some at the stake, some in houses for purposes of robbery, and some for revenge. Only last week a band of men forced three men, two women, and five children into a house, piled up faggots about it, and set it on fire. In the old times the victim at the stake was quickly relieved from consciousness by the smoke and flames; but in a house where the inmates must fly from room to room as the hot flames creep upon them, the death is slow and torturing. The human heart is as hard now as ever, but the power of police suppression is greater.

At a military college a young man was taken from his room at midnight, stripped of all his clothing, and carried to a river, the ice broken, and the poor fellow forced to stay under water until unconscious and nearly dead from the flooding of his lungs. On being taken out, he was revived, and the same treatment given him again and again. From a rugged and vigorous constitution, he was made so ill that he fell away and in a short time died. His name was William Jarvis and the hazing took place at West Point, the national military school. This young man was the personal friend and associate of the author in his young manhood, and he related these experiences in person.

In one of the Western States within a few months, a young man was hazed by being tied to a tree and then burned slowly. The fire made more rapid progress than was expected; and the boy, after suffering the most excruciating tortures by slow burning, died.

These are merely sample cases. They are equalled on every hand by the disposition to torture with the most fiendish cruelty the pupils who attend institutions of learning. A college president said: "I do not like to say it, but I think that more good will come from letting the public know the opinion of a man in my position than to keep silence, when I assert that there are many students who, if given freedom to haze their fellows, would revive

all the tortures of the dark ages. The demon spirit is only dormant in the human breast in this age of advanced morality."

In a leading magazine, a very able article on Chicago stated recently that the immense numbers of diabolical criminals of every grade from cutthroats up to runners and managers of houses of prostitution and politically supported saloons, where crimes are nightly enacted without fear of punishment, proved beyond all doubt that humanity to-day is just as savage and just as fiendish as in the blackest period of Roman history when women and children were fed to famished wild beasts in the arena for the amusement of the assembled thousands.

Surely a just God never made such beings as these. Either the inhabitants of this planet are freshly created at birth by the hand of the God of Love, or they are the product of the demons. As the earth is seeking always to blossom into beauty and kindliness, through its flowers, its adornment, its color, its exquisite dress and rich emblems of peace and sweetest tenderness, and through the noble characters that rise from the debris of its wickedness, there can be no doubt that God lives.

This being true, there can be no reason to believe that the devilish beings that infest this globe are His direct work. In fact they are the product of their own past.

LAW.— *The earth is the dumping ground of the universe.*

If the beings that dwell on this planet were created by the Supreme Being in just the moral condition in which they now exist, then that Creator is not God. If they were once brought into life pure and perfect, endowed with the power to choose their own fate, and have rebelled against the government of heaven, they are no longer fit to remain in an abode of peace and love. They must of necessity fall. If they are allowed to remain where they fall, their presence must always be a source of pain and suffering to those who

see them. It is not right that any part of a happy world should be devoted to the incarceration of demons, as fallen beings are called. It certainly would be a wrong to set off in each orb in the sky, a place where these demons could dwell.

LAW.— *A soul once created is immortal.*

As these demon souls must live on forever, it would be an injustice to inflict them on other beings who had been loyal to God. As they are immortal, they would then remain in those world-prisons forever. In such prisons they would be deprived of the power to free themselves. As they are all psychic beings the question of transit to one specific world is of no importance.

The whole universe may be traversed.

It was decreed that one orb alone should hold all the demon spirits of the universe, and they were sent to this earth.

In order to maintain their own independence they were allowed to run as wild as they chose, and given food and drink with opportunities to clothe and shelter themselves as best they could.

LAW.— *The earth began as a rejected rock world, and has evolved its own progress until it was fit for the physical existence of the demons.*

Hardship after hardship has been placed in the path of man from the beginning of time. The rock has been cold on this globe for about one hundred million years. Man began life here about one hundred thousand years ago, and it is probable that the beings fell from their rank in the universe at that time.

Days and nights, weeks, months and years are nothing in the psychic world. Whether it requires an aeon or a million centuries, is of no importance. Humanity might occupy a hundred thousand years in evolving from rock to physical life, and it would pass as instantaneous creation. Therefore it is immaterial whether man was directly given

life on earth, or came to his present stage by the processes of improvement.

LAW.— *Physical life is the union of matter with the soul.*

When the beings fell out of heaven they could not appear as physical beings until the rock of this planet had been molded into shape to receive them. Many changes were required. There must be pliable matter capable of living, of which the plant was the first type, containing sap which was the forerunner of blood, leaves which were the forerunner of the lungs, and roots which were the forerunner of the stomach having digestive powers.

Then food was essential before man took bodily shape, and this was brought about by the operations of nature such as rain, frost and the flow of waters, to wear away the rock, reduce it to sand and afterward mingle it with decay in order to produce loam, out of which man would be able to secure his food. All that he eats of whatever nature, comes from such loam, even if he takes the flesh of animal life as part of his diet.

To accomplish all these changes required many thousands of years. In time the material of the earth was fit to be united with the soul of a demon, and man appeared. The proofs furnished by geology and other sources, show conclusively that every grade of prehistoric man was a demon; and there could have been no exception to that rule. After humanity had occupied this globe for many centuries, all the while in the form of savages, which are the basest of the human demons, the better spirits of peace and love sought to find scope in which to develop, and religion, inspiration and hope of immortality began to find room in the breast of mankind.

Every statement in this chapter is a fact.

It is an absolute, provable fact. It is verified beyond all doubt by the uses and practice of psychic telepathy; but, in addition thereto, it is proved by every writing on the

subject that has ever been issued. It is proved by every science that touches the subject, by every form of religion, by every substantiated belief, and by the conditions of the earth and its people, past and present. It is being proved here and now day and night, year in and year out. It is in harmony with all the problems that stand before the mind. It explains every phenomena of every kind. Without it there is a hopeless tangle in the philosophies of the world.

The laws and statements, therefore, that have thus far been made must be accepted as the only truths that bear on this great theme.

They are proved with absolute certainty up to the present moment.

But they will be sustained with cumulative evidence all along the way to the end of this book.

CHAPTER XXVI.

THE DUMPING GROUND.

PROOFS IN ABUNDANCE are everywhere obtainable of the fact that earth is the dump-ground of the universe. What is called evolution is merely the effort of nature to unite the lost souls with matter and effect a union that will give man, through the exercise of his free choice, the opportunity to make his fate for himself. It is the struggle of the ages to bring about this condition. In later laws we will see what are the direct sources of supply in maintaining the progress of life on this planet.

The present chapter must be devoted to the consideration of the earth as the dumping ground of the universe.

The universe is the whole sky with all the orbs that occupy it.

To be a dumping ground means that there must be a place to send or dump the discarded beings collected from all the orbs of the sky.

The first idea of a gentle religion is that the Creator is love, all love, all peace, all beauty of mind and spirit. It has also been taught that such a Creator brought into life the beings that first dwelt on this globe. It is well known that prehistoric man was a cruel and fiendish savage in whose breast not one particle of love or gentleness could find a lodging place. Since the dawn of history, the Mongolians, Egyptians and Ethiopians were the first peoples to come forward; as the inhabitants of the southern part of Central Asia whence sprang the foundation of civilization, were much later in point of time. Yet if you look

into the character of the Mongolians, the Egyptians and the Ethiopians, you will find nothing but demoniac nature. They found their chief pleasures in cruelties, tortures and sensual debauch.

The fact that is thus made prominent is that the first beings that came upon earth were demons; the second arrivals were descended from these and were also demons; the third arrivals were descended from them and were also demons; and it is only after a great lapse of time that the light of God, of peace, of love, and of the heaven-born desire for a true religion has found place in the heart of man. At the first, second, third, fourth, fifth and all other stages, the beings that came upon the earth were demons, demons, demons, demons, demons; and to-day the great mass of life on this planet is demoniacal, as has been explained in the preceding chapter.

That earth is a dumping ground is taken for granted. It is also proved by stronger evidence than any other fact in all the universe.

That God is love and peace is also established from the other gigantic fact that He is rising up out of every mist of earth with love, peace and immortality in His trident. No one will deny that these attributes are seeking ascendency to-day, and have been for centuries, slowly but surely; and they cannot come from out the heart of demons. Therefore they point with unmistakable proof to the sublime fact that there is a God and that the souls of men and women are reaching out for His hand.

Here are two armies of facts marshaled against each other.

Painful as it seems, it is our duty to show something of the conditions of this world that stamp it as the dumping ground of the universe. Volumes could be written on this theme. But a few salient facts will suffice.

1. We start with the assertion that God is the Creator, and all is love and peace and gentleness.

2. Having brought into life the beings that occupied the orbs of the sky, it was necessary in order to maintain love and peace in those worlds, to cast forth all rebellious souls; for it would have been contrary to the doctrines and the principles of love and peace to allow them to remain at large, a menace to all other human beings. On the same principle it is a wrong to loyal citizens on earth to permit criminals to have a share in their lives.

3. The discarded souls were dumped on one orb in order that they might work out their own fate under the doctrine of freedom of choice.

4. The first and all the hordes that have come on this planet have been demons and only demons, except in so far as now and then some soul chooses its better destiny and becomes again an inhabitant of heaven, as will be fully described in the later pages of this book.

5. This earth is that dumping ground. A loving and peaceful God could not create the demons that have occupied this globe for one hundred thousand years. They, therefore, must have been driven out of heaven as told by the inspired Milton; or else they are an endless succession of demon generations.

6. The latter claim cannot be true, for it is denied by the fact that the love and peace of God are breaking through the demon life of earth all the time. It is also denied by psychic telepathy.

7. For more than ninety-six thousand years of demon life on this earth there was not one ray of hope, or peace, or love in the countless millions that dwelt here.

8. Out of the succession of generations since history began, less than two per cent. of humanity have been free from the influences of demon life and character.

9. When America was discovered, it was drenched from the northern limits to the southern seas with the blood of victims that was shed to satisfy the hellish spirit of the people who lived here. To murder, to kill, to cut to pieces,

to burn at the stake, to torture, to prolong suffering into aeons of agony,— these were the controlling forces in human nature, and would be to-day were it not for the advance of another rank of life that is carrying the banner of peace and love.

10. Similar tortures and demoniacal practices are abundant even now all over the globe. All Asia is given to them. All the Old World except a few nations still clings to the barbaric, although the barriers are fast crumbling before the march of better things. Russia that asks to be taken seriously in its claims to civilization, is a hot bed of torture and unceasing cruelties.

11. In the few nations that call themselves civilized, such as the better peoples, the spirit of demon life takes on a higher coloring. Once when a savage wanted to take a wife, he went to where the maiden lived, clubbed her over the head until she was insensible, then carried her to his home. He did not ravish her until he had gone through this striking ceremony of marriage. To-day the demon spirits of rape, of fornication, of adultery, of Sodomy, of masturbation, of gonorrhoea, of syphilis, of venery, of sensuality in low and foul degrees, are everywhere filling the lives of humanity in the civilized nations. More than two-thirds of the better sections of New York City are called the tenderloin. If the prostitutes of Chicago and their male patrons were all coralled in one field, they would have numbers enough to set up a city larger than Boston. This one class of crime is cited merely to show to what an extent the demon character is still rampant. It is one example only.

12. In London and Paris all the good of men and women, all that is worthy in soul and body of the great majority is given over to the infection of venery and venereal diseases. Eighty per cent. of the population of those great cities is thus devoted to demon life. The police know it. They say the only way is to let the

criminal tendencies run their course, and the fires will burn out in death or hopeless disease. There is no cure.

13. The accumulated murders that occur in the civilized countries make an immense total. They are so common that the public mind is indifferent to them. Even self-defense is murder, although the slayer is not the guilty party. The assailant invited his own death. Suicides are murders, or the result of wasted lives or blasted hopes, with the spirit of demons running riot after years of defiance of the laws of life. Wanton negligence resulting in death is a murderous spirit; and the two hundred thousand deaths from accidents in America every year are the fruit of this wanton disregard for human life.

14. Lesser crimes are so abundant that there are hundreds of books written to describe them. There are endless laws made to punish them. There are prisons, jails, penitentiaries, and penal institutions in every part of our fair land; despite which fact, only one per cent. of the criminals are ever punished. What the demon spirit is may be seen in mob violence. In the wild West all men and women are rough in manner and many an innocent victim has fallen to earth by the hand of summary vengeance. The hanging bee may often be deserved, but it denotes a vicious soul both in the victim and the mob. In the olden days of the past few generations, men and women were tarred and feathered. Even if they deserved it, the heart that can participate in such methods is not the offspring of love and peace. Few of the mob are ever punished.

15. In the past twelve months, right in the very age in which we live, more than one hundred mobs have taken life in the United States, the land of the highest moral aims. Of the victims of such rule not all are guilty. Men are brutally mutilated. Despite the fact that we boast of the enforcement of law, very little is done to check the progress of riot. In any city a crowd may assemble on short notice, may wreck property, slay innocent people, and melt away

into their haunts without a finger being raised to bring the guilty to justice. The claim that we are a government by the people is true; for there might arise one thousand mobs in this country and instantly render the government helpless. One mob can do that much. In the summer of this year a man in the most public streets of New York City was carrying his boy home. Some one raised the cry that it was a case of kidnapping. In a few moments a thousand furious people were chasing the father. He ran into a doorway, but was unmercifully beaten and nearly killed before the police rescued him. When the mob learned its mistake, it slunk away. Deaths have followed such uprisings, and if proof comes of the innocence of the victim, the mob slinks away to its lair, licking their blood-red chops like the savage beasts of which they are cousins. There is no redress. The government is helpless.

16. There are records made in the past eight years of over one thousand instances of cruel and horrible tortures inflicted on men and women by robbers to compel them to give up the secret of their hoarded earnings. The agony that is inflicted on the physical body by such demons is the result of cunning invention as deliberate as the character of hell can make it. And the fiends are not punished. If earth were a world of peace and love, there would not be one fiend on its surface. Now there are hundreds of millions.

17. In every department of existence the spirit of the demon is seen. Beasts are all savage by nature. Some have been tamed by long association with the gentler people, but from motives of selfishness, as the help that can be rendered by cattle, horses and other animals is coveted. Man will be tame to an animal that he wishes to tame, yet will use that animal for his savagery against his fellow beings. Some of the noblest types of horses are ridden by the millions of warriors of the Mohammedan religion whose cry of encouragement is, "Paradise will be found in the shadow of the crossing of swords." This means

that battle, whereby the swords of their own followers are crossed with the swords of their enemies, is the threshold of heaven; or in other words, that murder, slaying, tortured bodies and hellish minds are the necessary steps to eternal happiness and immortality. The motto itself is the brand of demon life. The sought for goal is the hope of a demon. Nothing more fiendish can be conceived than the doctrine that paradise or heaven can be bought by murder. Yet there are more millions that live in that light than are found in all the civilized nations of earth put together.

18. A band of emigrants left Europe to get rid of oppression. They came to America. Here they found not one tame beast; all was savagery. Reptiles, insects, vermin, and the barbarous Indians. They lived in the midst of demon life of every kind. To-day the savage beasts and reptiles have been pushed to the woods, and the Indians have been almost exterminated by the hand of civilization. But earth when it became the dwelling place of humanity was nothing but a dumping ground for the lost souls that were compelled to seek hope here amid the most uninviting prospects of all the universe. Millions have fallen prey to poison. Millions have been slain by wild beasts. Billions have been killed by the hand of their fellow beings. What greater chain of proof could be wanted to show that this earth is the dumping ground of all the sky?

19. How many billions upon billions have been slain by disease? Is sickness, suffering and premature death a heritage from a loving God, or a fitting association for demon life? If this earth were an abode of peace and a mere stamping ground for a better land, there would be no necessity for such a chapter as this. There would be no reason for all the suffering, all the agony, all the tortures, all the malice and hatred that have piled to the height of mountains in the centuries that have rolled away. Disease is a terrible infliction. Yet it is universal on this globe. Its very presence is a lie to the idea that the people are created

originally in such conditions. The mind that made the millions of stars and star-worlds is a Master Genius. Imperfections have no place in such a creation, as they are wholly unnecessary. There can be no other conclusion but that the freedom of each soul has been the undoing of some, and that they are here in hell to work themselves out by the exercise of the same dominant spirit of liberty that brought them here.

20. Everywhere the evidence is cumulative that this planet is filled with demon life. Weeds, vermin, inseces, reptiles, savage beasts and foul diseases of both the vegetable and animal kingdoms, furnish a ceaseless dirge in the march of evil influences that hover about this realm.

21. The kind of moral power that was brought here with the fallen souls is easily seen in the malignant motives of the human heart. Revenge is a common trait and will blind all the other faculties. Libel and slander, envy, arrogance, a disdain for the people who are lower in the scale of wealth but far more honest than those who, through graft, have robbed the great worthy classes of their rightful winnings, the wanton waste of time in the debauchery of society, the silly and imbecile pleasures of the night-men and the night-women who waste life, moral health and the hope of happiness in their carousals, all tell the one plain story of the demons.

22. Selfishness is so mean an attribute that it ought not to find lodgment in any heart; but it is as nearly universal as the air itself. To gratify this passion for gain by unfair means, all the moral code is thrown to the winds in the belief that there is no one to see or to know what the mind and heart conceiveth. So wrongs have been done in the name of shrewdness, and robbery has been committed for the sake of taking from others what the dishonest heart cannot win by its own merits, leaving the innocent victims to their griefs. The crafty mind is the demon mind.

Earth is the dumping ground of the universe.

CHAPTER XXVII.

UNSEEN FUNDS.

WHAT WE CALL A FUND is a massed collection of an unseen power; each giving rise to a separate fund. It is not in fact set apart from the location of other vitalities, but fills the ether that surrounds the earth in association with other massed collections. These may be studied by the direct aid of psychic telepathy, or may be fully understood by an analysis of the laws which control them. For the purposes of the present work we will describe them from the latter standpoint.

LAW.— *There is a universal fund of mind that surrounds the earth.*

This massed collection of intelligence is found at work in the smallest forms of existence, and it is never absent no matter how high or low the grades may run. It is known that the basis of life is protoplasm. This begins every kind of living thing, whether of plant or animal creation. The composition of protoplasm is the cell. Every cell has a nucleus. Every nucleus has a nucleolus, and every nucleolus has an id. Here is held the brain of the drop of matter.

This brain comes into existence by drawing its intelligence from the fund of mind that is universal. Propagation is carried on by division. Each cell feeds on the matter around it, then grows larger and separates. One becomes two. Two become four. Four become eight, and so on. This is growth. It is the only way in which a plant, a tree, a blade of grass, a drop of blood, and animal or a human being can grow.

The same protoplasm that feeds a plant, also feeds a man. The reason why one develops in place of the other is because the brain in the cell learns the purpose of its existence and executes it accordingly. If a plant is in process of formation, the cell will make a plant. If that plant is a rose, the cell will make it nothing else. If the rose is a wild one or a cultivated one, then the cell must see that the right kind is produced. If the cultivated rose is of a special variety, that variety alone must be secured.

Color of flower, shape of leaf, length of stem and kind of fragrance, all are locked up in the tiny brain of the id in the cell or drop of protoplasm. This cell grows, as we have said, by absorbing matter around it; but the matter which it absorbs has no brain, no id, no mind. Yet as soon as the cell has divided, there are two brains in place of one; and, in about twenty-one generations, there will be a million brains in place of one. Each will have a share of the fund of mind that surrounds the earth.

In each cell is locked up the whole history of the individual. You begin life in a drop of protoplasm so small that it could not be seen without the aid of a microscope. Yet in that drop was enclosed all that you have grown to be, all the characteristics of your mind and body, all the diseases that you inherited taints of, if any, all the peculiarities that past generations for centuries have handed down to you, all you will be on this earth, and the inclination of your personality toward one goal or another in the great divide.

When that cell began its life, it was certainly very small to hold so much. Even the soul might be compressed into a space as tiny, as size is of less importance than energy. As soon as growth began the cell grew, divided and made two; and so on until you were born. Every detail of the wonderful body in which you dwell was thought out in that cell; and, as new cells came to add to it, they were given their share of the fund of the universal mind. Every drop that is large enough to be seen by the naked eye contains countless

billions of such cells; and there are countless billions of big drops in your body. When bones were wanted, the brains of the cells were alert to build bone. When hair, or skin, or nerves, or veins, or organs, or other details were needed, the brains of the cells built just what was wanted. Thus the mind in the body became a greatly increased mass, sprung from one tiny cell. The increase could not have come from nothing. It must have come from something. That something may be anything you please to call it, and we will name it the fund of mind. It is not essential what it is. Names are only for convenience. Therefore you may designate what furnished the increase of intelligence in the body as it grew from the cell to a great organism, and we will call it the fund of mind.

Whatever has cell life, has its part of this fund of mind.

Every living part of your body is a mass of cells, and each has its brain. Where they most congregate we find the collective mind, as in the head; for there must be a centralization of power and thought. But the evidence of intelligence in all parts of the body is abundant, and leaves no doubt that a man thinks with his whole being, not alone with the brain within the skull.

In a mass of earth we see nothing that would make a peach tree grow in one place and an oak in another. The dirt is the same. But let the seed of either be planted, and it will open out its germs and send forth a tiny cell. One only begins the life of a tree. It grows in the same way as does the human cell, and is the same in fact; yet it will produce, not a human body, nor a dog, nor a horse, but a tree; not any kind of a tree, but the kind that is intended from the nature of the seed to be grown. It will take from the earth the identical particles that might have gone into the oak, and weave them into its own cell-increase to produce the peach.

If the exact variety of an improved peach is wanted, the branch is cut off and made to root. This is fed by the same

soil, cell by cell, and each blind particle of dirt that is drawn into the organism will learn what variety of peach is needed, and will draw from the fund of mind just what intelligence is required, and the new tree will be a counterpart of the old.

The human brain may take as much from the fund of mind as it can use, just as the electric battery is supplied from the fund of electricity, as much as it can hold. One man draws more than another. Some men use little. The collected mass is free to all to take what they can assimilate.

Thus minds differ in their intelligence.

Nature herself is an intelligent personality that knows every need of humanity, and she is ever present in the great mind of the world.

LAW.— *The earth is surrounded by a universal fund of demon life.*

A psychic being lives in the ether. Demons are kept within range of this planet. They have no tendency heavenward. Their faces are turned toward the soil. They are not permitted to harass or come near those human beings who are seeking escape from their influence. But they stand at the side of every wrong doer.

What evidence is there of these facts?

Proofs are abundant on every side. The study and practice of psychic telepathy will bring complete knowledge of these demons to the very door of the investigator. But such means of proof need not be resorted to, as we find evidence in many other ways.

In the first place let us talk for a moment with the believer in religion. You wish to know more about the question of the presence of demon life all around the earth. You already have learned that the lost souls have been cast out of the sky and that this planet is the dumping ground for them. In harmony with this thought is the oft repeated reference in the Bible to the devils that gain entrance into the lives of men and women. Christ said to one of them: "Get thee behind me, Satan." In His ministrations He cast

out devils from humanity and these demons went into the swine.

There are many intelligent people to-day, as there have always been, who believe that demons infest some lives. Then we have the reports of criminals who have declared that they have been impelled on to the commission of their deeds by personal devils that have come into them. So strong is this testimony that it must be accepted as having much weight. We could cite case after case that has met with the approval of learned investigators where men have been positive that they have been in the power of demons. The old time expression that is used in the scriptures, "possessed of the devil," and "possessed by devils," cannot be taken as a figure of speech.

A brain that is excited by fever or inflamed by drink, or that is on the verge of nervous collapse, assumes a magnifying power that is remarkable. In typhoid the brain is distorted. Things that actually are seen by the normal eye, now grow longer, taller and grotesque in shape; but their identity is not lost. Yet when the excited cells are given still greater power of vision, beings come before the eyes. They are not shapes of things turned into monstrosities; but are actual figures of demons. Whence do they come?

The hasty reply is: "They are imaginary images." How can they be imaginary? It is true that they do not exist in fact before the eyes when the brain is in health; but the distorted optic nerve now is endowed with a keener power through the fever that racks and heats the blood; and the images that come before it, while they seem to stand forth in the room or to move about the sufferer, are viewed only by that individual. They may be in the head, inside the brain; but that does not make them imaginary. How can the sense of sight behold demons that do not exist somewhere? How can a thing be imagined that has such definite shape and is so active?

Here is a man who has too long indulged in liquor. He

sees snakes. They are coming to him. Now they crawl up his legs, wind themselves about his body, and stifle him by tightening their folds around his neck. He is fighting them. He avoids the fangs, but strives to drive the body away, using almost superhuman strength in the struggle. To him these reptiles are real. As all men who have delirium see actual beings of some kind, always horrible and demon-like, it must be true that the brain is given a power similar to that of the hypnotic. He beholds facts that are not known by the people about him. He unfolds secrets that are sometimes very important. In the peculiar condition of the brain that attends hypnosis, these unusual powers follow. At this writing we have the results of a new case that has been called to our personal attention, and of which there can be no doubt. A young man who had been hypnotized, was made to talk on a charge of theft that had been lodged against a servant, who had been arrested. The circumstances were against the latter. But the hypnotized young man saw the article that had been lost. He went to the place where it lay, and handed it to the owner who at once admitted that it had been dropped there by accident, and that the servant was wholly innocent.

In preceding chapters in this division we have discussed the power of clairvoyance that follows oft repeated uses of the hypnotic sleep. The subject takes up any suggestion that is given him, and obeys to such an extent that he will perform deeds that are impossible to those who control him. In other words, the hypnotic is capable of doing things that only a psychic power can execute. In a long line of experiments, such persons have been told to describe the demons that are all about them. They at once proceed to this task, and what they reveal corresponds with the visions seen by fevered patients, as well as sufferers from delirium tremens and persons whose nerves are broken down.

Of all the mediums in the world, about one in a thousand is genuine; all the others being skilful frauds, although

even they may be partly endowed with clairvoyant gifts. The English and American Societies for Psychical Research have employed many mediums; and have found a very limited number for whose genuineness and reliability they are able to vouch without hesitation.

When a medium is found that commands the full faith of scientific men, the revelations made are always astounding; and many of them have been found to be not only true but of a nature that baffles all explanation except on the theory of clairvoyance. Now let any of the genuine mediums be asked to interpret the demon life that surrounds the earth, and the results are amazing. The medium is at home in that circle. Proof after proof is furnished of such life, and the demons are similar to those seen by the fevered brain.

They are abundant everywhere.

The drunken man who is confronted by a horrible shape, is not deluded. The only seemingly unreal thing about it is that no one else can see the shape. He beholds it because it is there. Others cannot see it because they do not possess the inflamed brain that is given the power to peer into the psychic atmosphere.

It would be absurd to say that the horrible image is a vagary of the mind, that it dwells only inside his brain. But suppose that were true. What of it? A shape cannot dwell within the brain unless it is there. A drop of blood cannot contain the form of a giant whose eyes, head, horns, hoofs and general appearance are those of a complete being, unless such being exists either in the brain or in the air about the sufferer.

Snakes, beasts of the most savage mien, spiders that exceed in their terrifying make-up the most detestable shapes that ever crawled on earth, in open life, fiends, devils, dragons, and grotesque images are actually present to the fevered brain. From them the idols and forms that are worshipped in the Orient were designed, as has been claimed by some investigators. The gods of mythology must have had some

instigation, for they were numerous and almost as varied as the shapes seen by the drunken man.

In the early chapters of this book that discuss the nature of sound, as well as ghostly sounds and ghostly violence, it has been shown that the brain-cells are endowed with a seemingly strong magnifying power. When applied to sound waves, it turns into loud blows the gentlest throbbing of the blood vessels. But undue nervous strain is necessary to effect this condition. Sound makes use of the air masses. Light travels by impulses of the ether. In the ether the demons dwell, even occupying solids, as substance is not known to them until they are habilitated in bodies of flesh and blood.

These laws being true, it follows that the vision alone must recognize the demons. They have no part in sound or touch.

The inflamed brain that magnifies its own sounds into blows of violence, can thus make them seem to be created sounds; and for convenience it is said that the brain in fact creates the sounds. But it does not. The sounds are there. No matter how badly frightened the nervous woman is, no matter how much over-wrought her nerves are, no matter how loudly the vibrations of the blood vessels in her brain may seem to pound, or what sounds she may hear, they are all actually there although magnified. The brain cannot create something out of nothing.

If there were no pulsations of the veins and no flow of blood in and out of the brain, and nothing to be magnified, she would sit in absolute silence. What seems to be a total absence of sound is a veritable racket to the inflamed or frightened and nervous brain. But the sounds are there. The normal mind cannot hear them, but the excited brain will surely be overwhelmed by them, because they are there. It is merely a question of something small to start with, and a fevered brain to magnify it to size in the one sense of hearing. You cannot extract something from nothing.

On the same principle the sight of horrible shapes must have a basis in fact. That basis may be very small. The demons that are seen are present either inside the brain or out in the space in front of the individual who beholds them. If they are inside the brain, they are of microscopic size, but have a complete form and complete intelligence.

By referring to the early pages of this chapter, an account will be found of the tiny cell which holds the intelligence of a complete human being, soul, mind, heredity and all the characteristics of a coming man, wrapped up in a compass so small that it can be seen only by a microscope. If the human body can be condensed in a shape so small as that, it would not be difficult for a demon to likewise dwell in an unseen cell that could come to view only when the inflamed power of the brain enlarges it to the mind.

This claim is based on the supposition that the demons are seen inside the brain, and is interposed here for the purpose of meeting the doubts of the student. In either case the demon is a reality. If it is of microscopic size it is real. If it is of full grown size it is just as real. Therefore it makes no difference in principle what size it has or where it actually dwells.

But history, religious knowledge, scientific facts and the revelations furnished by psychic telepathy confirm the following:

LAW.— *Demons co-exist with all earthly matter and life.*

By this is meant that they are of every size, and that they are in solids and substances. They simply occupy everything. The only exception is the body and home and surroundings of the man or woman who is free from them, as will be shown in the next division of this book.

A conception of any psychic condition that has been long held by the general world is true in fact, or has some basis. Knowledge may not come through the process of reasoning, but arrives through inspiration or intuition, or some of the powers that surround humanity.

You cannot turn to the history of any country, whether it be religious or common, without finding an overwhelming mass of evidence to prove the belief in demons and various forms of unseen life. We make full allowance for the creations of superstition and the warped science of the dark ages; but superstition is a power, and out of its depressing influences grew witchcraft, an art that is practiced extensively to-day by the negroes of this country. Such influences are subdued as higher powers dethrone them, but they have not been driven out of the world.

No one doubts the fact that Milton wrote largely from inspiration, as did Shakespeare and other geniuses. In Il Penseroso, we find the following lines from Milton's pen:

> *"Those demons that are found*
> *In fire, air, flood, or underground,*
> *Whose power hath a true consent*
> *With planet or with element."*

Quotation after quotation might be made from this and other writers demonstrating the existence of a belief in demons that has not died out to this day. Christ taught the presence of devils and of evil spirits. All mythology is filled full to the brim with countless demons and unseen deities that are all around humanity. Of course, such evidence is not scientific; but it shows that, in an age of grand civilization far surpassing the intelligence of our own era, the people, not having any other religion, built upon their own experiences. There is surely some basis for their immense population of demons and deities.

Human activities are reflections of the unseen powers.

In sacred lore as well as in the Scriptures themselves, Satan is referred to as "the prince of the powers of the air." Whether the Bible was inspired or not in the sense usually attributed to it, its assertion stands forth as one of the towers of strength throughout all the centuries in which the chief religion of civilization was developing and taking on its best

growth. The fall of man, if it did not occur in heaven, as Milton describes, had its enactment on this planet.

It has occurred somewhere, and that is all that is important about it, as far as this present consideration is concerned. The entire human family has fallen, is debased and wretched, save the few here and there who are determined to extricate themselves from the bondage of the demons.

Since it is true that man has fallen, whether from heaven or from a better condition that once prevailed on earth, there can be no doubt that evil is everywhere on this planet. When a child is born, it takes to itself a soul that does not and cannot come from heaven, but that fulfils the routine of life now being carried along the generations that succeed each other. The story of this soul is told in the third division of this work.

LAW.— *Crime, dishonesty, insanity and suicide are instigated by the demons.*

All forms of life that exist about the earth, waiting to be born into the body, are eager for the opportunity to take the place of those living. They therefore exert a bad influence over every human being if they are so permitted. Not one person in a million would commit a crime, or would be dishonest, or break down in mind or take life if it were not for the sway which the demons have over the minds and purposes of those whom they can lead into such debasement. The idle person is most readily recruited into the army of the demons, and falls most easily. The idle poor and the idle rich are ripe for evil work. The performance of honest duties makes the mind busy and the individual safer. Once the shackles of the demons are thrown off, it is hard for them to be again placed about the victims. Christ knew this when He said: "Get thee behind me, Satan." He was addressing the actual prince of devils. It was no figure of speech. It was no imagined devil. Such a view is flatly contradicted by the statement that He cast out devils, and the devils fled into the swine and drove them into the sea.

A figure of speech would not assume such a degree of activity. He was tempted of the devil, and He commanded Satan to get behind Him, and furthermore cast out devils and they went into swine. There is no possible way in which this series of statements can be disposed of unless they are taken just as they are made. If they are not true, then the history of Christ is not true. If actual devils were not driven out of men and women, then there were no disciples, no followers of the Saviour, no Roman soldiers, no Pilate, no Iscariot, no City of Jerusalem, and no Palestine. The plain fact is stated in such a way that it has but one interpretation. The proof of the writing of the four gospels is so strong that, if they were to be totally lost to the world, the whole story could be re-produced from personal letters written in the first century among the followers of that religion.

This fact makes it impossible to deny the genuineness of the New Testament.

This fact makes it a certainty that Christ did live as stated, and that He did do the deeds ascribed to Him, and did utter the words which are recorded. There can be no escape from the conclusion that He knew whereof He spoke. He knew that devils and demons were everywhere present, and that humanity was subject to their influence unless they were driven away.

And so from all sides the proof is overwhelming that demons exist and control the earth.

THIRD DIVISION.

THE GREAT DIVIDE.

CHAPTER XXVIII.

DOUBLE LIFE.

ON EVERY HAND the proofs of two kinds of life are abundant. The man who fails to acquire a belief in the future existence, is sure that this life is all there is for him. He goes down to his grave thinking that he will not wake again; that his body will be food for worms, which may be true, and that when it has dissolved he will have gone back to earth. The particles of material that pass into the general fund of soil will undoubtedly serve to fertilize some patch of sod or nourish a tree; but will never again live as a new being.

As far as the body is concerned, he is correct.

Science tells us that in the body a vitality lives; also a mind; and something that is neither, but that passes out at the moment of death. Substantial proof has been obtained of this last fact, as will be seen by referring to the first division of this book.

LAW.— *All life is divided into two parts, physical and psychic.*

That which is physical is material only. It is that part that will be resolved into earth after the body dies. Whatever lives on is psychic. It is a question whether or not the mind will survive. In dying, if it does in fact perish, it may hang for a period in suspense before it dissolves. The probability is that only the psychic mind lives after death.

What we call the psychic life is a finer form of the physical. This has been explained in a preceding chapter. Light is really physical, but is called psychic because it is the im-

pulse of ether waves, and is associated with that division of existence. So the subconscious mind is psychic. And so must be the soul or spirit.

LAW.— *There are two kinds of interpretation, the physical and the psychic.*

The physical form of interpretation is that which depends on the proofs offered by the five senses. If a flower has a certain odor, the translation of that odor is made by the sense of smell and conveyed to the brain. Without the sense of smell there could be no interpretation of that fragrance, and it would be wholly lost on the individual. The same is true of the sense of taste. Some things are bad for the health and they are generally recognized by the palate, in case they escape the sentry of the nose. Some things attract the appetite. Some articles of food or drink appeal more strongly than others because the sense of taste so interprets them.

These are physical powers.

Sound is merely the action of air-waves on the nerves of hearing, which carry some idea to the brain. It may be discord, or painful noise like the scratching of a nail on glass; or it may be sweet music; it may be the gentle voice of love, or the stern tones of command, or the growl of hatred. It all depends on the interpretation given the air-waves to the brain by the nerves of hearing.

Touch and sight are likewise made to wait upon the agents of the mind for their recognition.

If a thought is spoken or written it must find scope in words, and these have meaning. They depend on sight or sound to carry the words, and the latters are tools of meaning which the brain will understand.

All this is physical interpretation.

Now if you are in the room with another person and he says nothing, although he is thinking hard and rapidly, you might give a small fortune if you were able to know what is passing through his mind. His thoughts are coming in waves into your own brain, but as they enter the subconscious

mind you cannot interpret them, and so they are as dead to you as if they had not actually become your property.

It is a well proved fact that the thoughts of other persons are continually entering your brain.

You think, talk, write and plan in the words which belong to your physical existence. But the waves that carry thoughts are ether impulses, and the brain that receives them is in the subconscious realm. It is like having a fortune in a safe which you cannot unlock. You possess the subconscious mind, and the thoughts of other people are entering that mind every minute. But you cannot get them into your physical mind, and the latter is all that you can understand.

LAW.— *The physical mind cannot interpret the thoughts of the psychic mind.*

The reason why this interpretation cannot be carried on is that the two minds operate in two languages. The physical mind understands the alphabet, say of twenty-six letters, and the words that are composed of that alphabet, say less than eight hundred, except in cases of excellent education. No people on earth understand those words unless they belong to the nation that speaks them or have also learned to use them. Even the greatest of languages is a small affair to the subconscious mind that can talk not only to the people everywhere in the world, but also to all the peoples in all the universe. The English speech is quite insignificant compared with so extensive a tongue as the psychic language.

There is not one word in the latter that is found in the English or any other language of earth. It thus appears why the physical mind is helpless when it is in possession of the thoughts of others.

We possess those thoughts and we do not know them.

Yet they are seeking at all times to break through our physical minds, and they do break through to a very slight extent and stand forth in the language of the latter mind. This is then called thought transference or physical telepathy.

It is probable that fifty times a day the thoughts of other minds actually get some kind of faint interpretation in our own, in yours, in everybody's. They are there all the while in full power, but simply lack the means of being interpreted in the physical brain. If only some system could be invented whereby they can be given the language of that mind, then thought transference would be a perfect art and would revolutionize all forms of life on earth.

How many times, when you are walking with a companion, he utters some thought that you were about to speak, and you have said: "Why, that is what I was just going to say. How strange! Those very words were on my tongue's end and you took them out of my mouth. Did you know that I was thinking of the very same thing, too?" And all that.

Case after case has been reported on this power of the mind. Men who have spent years in investigating psychic laws, have found the most abundant and reliable evidence on this one point, the passage of thoughts in silence between two minds. Says a very able scientist and author, who also holds a high place as a university professor in England:

"Of all the evidence received in the past eighteen years, that which proves the passing of thoughts from one mind to another is the most common and the most convincing."

Therefore, while the physical mind cannot interpret the thoughts of the psychic mind as an open book, the latter is seeking all the time to break through into the former and does succeed very often; needing only greater attention in order to be recognized more frequently; just as the other psychic powers are breaking through the physical faculties as is described in the final chapter of the first division of this book. It may be due to accident, or to greater sensitiveness of the nerves at times, or to a fixed purpose on the part of nature.

Now comes a remarkable explanation with which we are not yet prepared to agree; but we wish every member of the Psychic Society to assist in carrying on the investigation so

that the truth may sooner or later be known. It is true that there are two minds, the physical and the psychic. It is true that the physical mind has one language and the psychic another. It is true that the former cannot understand the latter, as a general rule. It is true that the latter is seeking to break through into the former. All these things are known with absolute certainty to be true.

But the following explanation goes a step beyond what we are willing to assert in this stage of our history:

Inasmuch as the psychic mind is seeking all the time or much of the time to break through into the physicial mind, and also inasmuch as the language of one differs from the language of the other, it must be reasonable to believe that what is known as intuition, instinct and inspiration, occurring as they do in the periods of normal wakefulness, are the knockings or efforts of the psychic mind to convey its information to the ordinary mind. To sustain this reasoning; the cases are cited of the strange feelings that attend a forewarning, or a presentiment.

"I have had a presentiment to-day," says a woman, and she tells how vague it is. Another woman says: "I have a strange feeling that something is to happen," but she cannot interpret it. Another woman seems to hold back from entering into some bargain or transaction because she has a feeling that it is not all right. It may be true that the language of the psychic mind is partly in the feelings, and we all know that only the commonest feeling can be put into words; all others being what is called *inexpressible*.

Inspiration can tell the human part of man many things that will lead him on to wonderful achievements in this world. It speaks with a greater degree of certainty than either presentiments or intuition. Instinct is merely a blind leader, compelling the individual to obey. It is undoubtedly a low form of psychic power.

If inspiration could have full sway, man would be a god. It is often made active under the influence of excitement.

In a nervous, highly tense and well-balanced religious life, inspiration will open up the heavens and such a book as Revelation will result. The truth of that writing cannot be denied, no matter whether you examine it from the standpoint of science, ethics, reasoning or doctrinal theology. Revelation, and all the religious part of the Bible can be conclusively proved by the facts now known to psychic telepathy, or by the ordinary laws of advanced science, such as is required to convince the hard-headed investigators of today. Yet this could not be said with equal certainty ten years ago. In fact then and for many generations of investigation the trend of the reasoning faculties was against such a conclusion.

From all parts of a great country all roads lead to its capital.

From all the fields of study and investigation, all paths draw to one focus,— the efforts of the psychic mind to break through into the physical thoughts and there find interpretation.

The poet who feels that great ideas and sublime pictures are taking form in his soul, knows that some power is at work within him. In the case of Poe, of Byron, and of many other geniuses whose bodies fell away to give place to their psychic tendencies, we see the difficulty of maintaining the genius and the plain physical existence. In the catalepsy of Napoleon, of Cæsar, of Alexander, and of mighty leaders of the world in every department and profession, we see the sleep that dulls the conscious mind in order to open up the subconscious. In the lesser instances where this power is used for impracticable purposes, the same closing out of one mind in order to open the other is witnessed with wonderment.

Shakespeare must have walked largely in the psychic world.

Of him it is said that he is the only genius that the world has ever produced who has not left one written letter, one

authentic message, or one recognizable act, although he lived within comparatively recent times. The letters of the great men of one and two thousand years ago, are now read; but Shakespeare left not a word. The will that is attributed to him was not in his handwriting. He has shut off all sources of tracing his identity. This is strange for the man who is sung as the "thousand-souled bard." He wrote not for one age but for all time. His works and his influence are immortal.

The absence of all evidence from personal letters and acts is taken to mean that some other man wrote the plays under that name. It is argued that, if he actually lived, and was the man of Stratford, he would have written at least one letter to some friend of whom he must have had many. Here reason fails. Shakespeare was a man who dwelt largely in the psychic world, and succeeded in drawing from its fields the beauty, the eloquence, the splendor and the royal magnificence of thought and feeling, putting them into the language of the physical mind and embellishing them with the garlands of exquisite phrases. He was not of the physical world, except in moments of respite. Letters to friends could not be the product of the inner mind, and he had little time to write anything else.

But he walked in groves and fields, along vales, by the foothills, on the mountain side, in the deep forests, beside the running brooks, against the banks of rushing rivers, in the calm peace of dells, and through the tempestuous fury of storms, alone in his masterwork, knowing the delights of a life that is as far from earth as this globe is distant from the courts of heaven. Thus many human beings dwell in a partly inspired existence.

On every hand are evidences of the psychic mind seeking to push its way through the barrier that closes it out from the physical world. It is not necessary to enter into a trance state to find it out. On the other hand there is admission into the psychic world for every man and woman who un-

derstands that this earth is the choosing ground for the fate that is to be selected.

You are the architect of your destiny, the arbiter of your own doom.

LAW.—*In the psychic world all thoughts, feelings and purposes are an open book.*

In this physical form of life they are certainly pretty well closed. We invent microscopes and feel sure that we will not find the indivisible atom; and behold it ceases to show the secrets when it is too powerful a magnifier, because the atom is a part of the very light that shines on the plate. We cannot use the agency as an aid to discover the thing of which the agency is built. On the other hand we make the largest telescopes, and say now we will look on the surface of the planets and stars and peep into the very homes of the peoples that dwell there; but the most we can see is the coarser outlines of what is revealed by the smaller glasses.

We hunt in the growing plasm and find the cell to be the basis of life, but we cannot get farther than the seat of intelligence in that cell. We supposed for a long time that the four leading elements of the universe, oxygen, nitrogen, hydrogen and carbon, made up the cell from which all animal, plant and human bodies were created; and so we got them together in their right proportions and tried to build a being from them. But that humble beginning, great as it seemed in comparison with the dark that preceded it, was so simple, so small, so trifling that it is not even the starting point of life itself.

By dint of straining and struggling and toiling in the midnight vigils, we found the id, the home where the brain of the cell dwells; and we thought to expose its nature; but it throbbed on while we sat helpless. The human stomach has been placed under a pane of glass during a surgical operation that saved the life of the patient. While thus open to view, the process of digestion has been seen and studied. The rough fibrous lining of the organ has been seen to put

out its fingers and tear the food into shreds, thus macerating it for assimilation with the blood. But this is a physical operation.

The skull of a man has been laid bare, and the uninjured brain has been seen to do its work. The acids and juices flow over the surface of the convolutions, and excite them to thought. They vibrate and throb and pulsate, while the mind takes in and gives out knowledge, plans, schemes and takes wide flights in the realm of reason. Now we think the secret is learned at last. But the presence of the intelligence is not seen. What it is remains a mystery. The soul is well nigh a sealed book. What preceded our birth and what follows death, is as closely guarded by the sentinels of fate as any facts can be; and man searches, delves, theorizes and falls to sleep dismayed.

There is an apparent reason for this secrecy.

The fallen man is made to rise by his own initiative. When he fell he lost his right to communicate with the beings that were left behind in the heavens. He will not know them again until he works out his new destiny. The curtain is drawn over his vision and a barrier is lifted between his physical consciousness and his psychic mind. He is given both in order that he may have hope; for, if he were only a conscious organism his fate would be sealed when the grave closed over him. His destiny is therefore linked with the hope that reposes in his psychic mind.

This plan will probably continue as long as he has any destiny yet unsolved.

On the contrary the psychic world is an open book.

Its thoughts are known to all its inhabitants; and they live on earth as well as elsewhere. Its mind is like a glass case enveloping a mass of intricate machinery, every movement of which is seen by the eye. The child beholds the hands of the watch move and record the passing of time. He wonders what makes them move, and no one opens the case to show him. So to him it is a mysterious proceeding.

At length the watchmaker sets the works in glass and all is visible. People of the psychic world live in glass houses. Their minds are open and known. Their thoughts are all as visible as if they were written. Their motives, plans, purposes and schemes are like the bulwarks of a city; plain to all who care to look upon them and read what they import.

LAW.— *The psychic mind knows all the thoughts of the physical mind.*

The knowledge referred to is a two-edged sword; it works both ways. The physical consciousness does not know what is in the psychic mind unless the thoughts of the latter occasionally break through the barrier as is the case in telepathy, intuition, instinct, inspiration, presentiments, premonitions and other manifestations of the same class.

What is going on in your physical mind, which is the seat of ordinary intelligence, is fully known to your psychic mind; but the reverse is not true. What is going on in the brain of every human being is known to your psychic mind; but, as you have no interpreter to translate one into the other, your ordinary intelligence is not aware of the operations, and so, like the waves of the ocean, they beat out their vibrations on the shores of an unresponsive realm.

The many laws and facts set forth in this chapter open now the way to the building of deeper and grander structures in the plan of this work.

At no stage of the progress of our study has any matter been left to doubt or theory. The proofs have been conclusive and there is no opportunity to challenge any law or statement. More than this, they are all in harmony with the prevailing opinions and beliefs of every intelligent people on the globe. They fit in every doctrine that is basic. They conform to the inspiration of the great writers in all the centuries. They afford a complete explanation to the problems that have puzzled the mind of scholar, sage or theologian. The more they are considered the more clear they become.

CHAPTER XXIX.

MEANING OF BIRTH.

WHAT IS THE PURPOSE of being born in the physical body will now claim our attention for a chapter. We must start with a review of the preceding chapters in the second division of this book. This can be done by the reader without iteration here, as it would merely fill pages for nothing. The first great fact to be recalled is that the earth is surrounded by a fund of demon life. There are bad demons and neutral demons. There are no good demons; for, if they were good, they would have worked out their destiny and have passed beyond control of the leash of earth.

A parent who brings into the world a child after such parent has been freed from demon control, places in the life of that child a neutral demon; it will itself be free if it dies before it falls into the ways of the evil demons.

So on the same principle every human being that does not fall into evil influence, will be freed.

But these are speculations, and our work is with facts.

The demon life that surrounds the earth is awaiting opportunity to be born into a physical body so that it may be given the right to seek to free itself. In order that there may be such a chance, the earth has been formed of soil and protoplasm given to that soil out of which a living organism might take shape and grow. A fund of mind has also been thrown around the world, as well as a fund of vitality, of electricity and other powers, suited to the needs of a life taking on earth as its garment.

From the lap of earth we are all sprung. Ashes to ashes is the fate of that body. There is not a particle of the physical organism that is not earth, earthy. Whatever is physical we can see with the eye or the microscope. The purpose of it all is to afford the soul of the demon the clothing of flesh with which he can grow and have his opportunity. How many times it is given to him, is immaterial. It is at least his once. He fell from a better estate. Of this there is no doubt, and few doubters living or that have ever lived. Having fallen, he comes to earth, the dumping ground of the universe, the hell of all creation, and here awaits the chance to take on the robe of flesh. This means that he must be born, and it is the meaning of being born.

Certain laws are made to give him birth and progress. The starting point is the cell. It is guarded and protected. He is cared for by nature and instinct until he is able to look after himself; then he is let go, and the rest of the affair is in his hands. He can do with himself as he pleases, and can also do pretty much as he pleases with the rest of mankind, for he is living in hell in this world, and demon life predominates.

LAW.— *The fund of life out of which a person is born is general.*

It is not a fact that the identity of the soul is maintained after the fall and the casting out of heaven. If you are born you come from a general fund of demon life. You have not, as an individual, been alive before on earth; but the fund out of which you are produced has many times sent into a body of flesh the life essence that you possess. There could be no other method.

A family of fourteen persons were buried on a farm in a private plot. One alone survived. He married, had ten children by two wives, and they all lived. By some mistake following the ravages of war, the original fourteen graves were torn up, the bodies were mingled with the soil, even the bones decaying to a great extent, and the family of two

parents and ten children ate the vegetables, the grain and fruits that grew from this land. There is not the slightest doubt that every one of the original fourteen members of the family were food in changed form, and in some portions, particle for particle, for the bodies of the others who followed.

An army of two hundred thousand soldiers fell on the soil of Russia following the invasion by Napoleon. They were not given burial. For the most part they merely enriched the soil from which great crops were raised and the food taken for others to eat. One million Persians fell in the olden time, occupying a rather narrow compass of ground, which was fertilized by their bodies. Their own identical flesh passed into other bodies.

But this is the story of change, or death, of birth, and of the process of the ages. It is well understood by all thoughtful persons and needs no sustaining data.

Not so well understood, but equally as well proved, is the fact that the fund of soul life that enters into the born human being, comes from a general fund of soul life, called demon life, that is as abundant as the earth in which it must take form and develop.

The earth is a physical fund. Flesh is earth and nothing else. It is taken from the soil, and returns to the fund from which it is derived. Blood is earth likewise. It is coming and going every day in the building up and the breakdown of the body.

There is a fund of electricity that surrounds the earth. If some of it is caught and stored it goes back to its fund as soon as it is released.

There is a fund of vitality that attends all kinds of life, from which supplies are drawn as needed. When cattle are killed this vitality is a marked force, and many sickly persons have been restored to good health by staying near by to receive some of the vitality that otherwise would all pass into its fund; for it is easier for an invalid to take some of

the passing energy that the cattle give up, than to fight for it against the human race after such vitality has been scattered. It is easier to secure gold that lies in heaps extracted from the ground, than it is to dig and wash and pick out the scattered particles.

So many tests and measurements have been made of the passing vitality from dying cattle that no person familiar with the facts doubts the existence of a general fund of vitality, out of which comes what each person can assimilate, and to which all that die must yield what they have.

Likewise the fund of life out of which a person is born is general. For a long time we thought that the fund of vitality might be proved to be the only kind of life that dwelt in the body. It seemed also as though the energy that passed from the body at death was the only life within it. But escaping vitality is now thoroughly and conclusively proved to be evanescent, flying quickly into its general fund, and is closely akin to electricity, which in the same manner flies to its fund. But the soul is a complete and imperishable being that makes its existence clearly manifest, and about the separate entity of which at this date there cannot be entertained the shadow of a doubt.

LAW.— *The fund of life consists of every kind of demon nature.*

When the lost beings fell out of heaven, they were consigned to this planet as a special abode. They arrived here at a time when the earth was ripe to receive them. Before that time there was no existence of any kind whatever here. Not even a tree or blade of grass existed. The fallen beings entered into a general fund which adopted as its basis the protoplasmic cell. From this cell all human beings are created. From the same cell all animal life takes its start. From the same cell all vegetable life has its origin.

Before man can exist, there must be animal life to precede him, and before animal life can exist, there must be vegetable life to precede it. One eats the other. The animal eats the

plant structure, and man eats the animal as well as the plant structure. The cell of protoplasm that finds its way into the blade of grass, passes thence into the steer, and its flesh enters the body of man. It comes out as effete matter, no longer protoplasm, for it has carried the intelligence of its nucleus into the organism of man, and is now dissolved into its elements. Thus life proceeds.

The protoplasmic cell is therefore the basis of all forms of life, the goal of which is the human body. No higher being ever has lived on earth, and there is not the slightest indication that it will.

We find this demon fund excessively abundant in the early history of the globe. Animals and vegetation were of gigantic proportions.

As humanity became more abundant the fund was required to supply its life; and as there is a general freedom from the leash of this world, the fund will grow still smaller.

If all the animals and all the vegetation of a hundred thousand years ago were to be taken account-of-stock of, we would find that, as compared with all the life of every kind now existing here, there had been a decided decrease. Some of the fund of life has left the earth, never to return. It has been freed.

Each soul, although mingled in the general fund, awaits its turn to be born, so that it may have the opportunity to take up the story of its final fate. No more human beings can come into birth than there are parents to produce them. Each mated pair may bring one or two, or more children into being. If every mated pair on earth were to become parents as often as possible, it is likely that the whole fund of demon life would soon be exhausted, and the earth would be peopled with billions who are seeking to throw off the bondage of this hell.

But the channels of parentage are now fixed. Nature will not permit it to cease, but does not hurry or crowd it. Writers who have been engaged in experiments on growing

vegetation tell the public that some of the elements needed to maintain growth are being rapidly and mysteriously reduced, and will soon be exhausted. This would mean that vegetation would in time cease, and the channels of further parentage and growth would be limited accordingly unless some other means of supplying the body are found.

The first condition of the fund of life was terribly demoniac.

Every kind of animal that came into being was a monstrosity, and there were few small insects. As man increased and used more of the fund, the animals became of small size, and the insects much smaller. Since the progress has continued, the animals have become less ferocious, even the wild beasts and the reptiles and vermin are not as savage. Their numbers have become less year by year. Smallness prevails. Every nation and every people tells of the early history of their race when their men and women were giants. Fossil remains indicate that there were giants in all the species, including man. Trees and leaves and plants were gigantic, as is easily proved by geology.

Almost every year of the present era some new kind of small insect is discovered. Pests are being fought now when a generation ago they were not known at all. Smallness is the sign of the times. It means that the fund of life that surrounds the world is being used more and more for the building of the bodies of human beings, and less and less for the animals. Indeed ninety-eight per cent. of the latter have been exterminated.

When we compare the vitality of a hundred thousand years ago with that now prevailing, including all that lives in the animal and vegetable kingdoms, we are quickly impressed with the fact that it is being exhausted. Learned men say it is due to the weakening of the earth which is getting old, and will some day be played out, and become a dead orb floating in the sky. This is not true.

Nothing is wasted in the universe.

The life that is lessening on this globe is passing out into the other worlds. Of this there are many forms of proof.

Birth is only a process whereby a soul from the fund of life may be clothed with earth and grow to a being capable of determining its own fate.

As a body of flesh comes from the ground and is made up of the soil into which other bodies of flesh have entered and become mingled in the general fund, so the entity of the soul has come out of a general fund. If it were otherwise, the same being would live over and over again. As it is there is some part of a former being in the new born body, but it is not re-incarnation. It is merely a new mold from old material. The mind, as Victor Hugo says with so much force, seems to have been born over and over again and retains but faintly its recollection of its old time bodies. But that is speculation and need not be discussed.

There are cases where a pre-natal recollection has been followed into some proof of a previous existence for the same individual on this earth. They are not conclusive proof of the fact however. Many such instances have been the subject of investigation by our Society, and some are still pending. We wish every person who becomes a member of the Psychic Society to aid us when there is a possibility of further proof being obtained; for some have made a positive claim that there is important evidence waiting to be investigated. As the matter now stands it would be unwise to make any assertion in positive terms for or against the theory that the same being has lived before as an identical individual. If our members are active and can bring to our attention any genuine evidence, or can assist us in pursuing the matter we may be able to secure proofs that will be convincing. At the present time we do not believe that the same person has lived before as a separate identity.

Two recent cases have been reported on out of over

forty altogether; and they are but stepping stones toward the conclusion that at first seems warranted.

In one case a very young woman was travelling in England. As she came near a very old house, she suddenly said: "I once lived here." Then she described many localities, and gave the history of the times when she was there, as she claimed. She was in fact born in America and it was conclusively proved that this was her first crossing of the ocean. Only Americans were with her, and she reached the locality in question less than twenty-four hours after she landed in England. She had not talked with any persons who could have offered any information of the history of the place.

As she described the scenes of her childhood, an old man who stood by listening, suddenly exclaimed: "I was a lad at the time you were here. But it was your mother. You are the image of her. The old stone house that you say stood there at the brook, was torn down well nigh onto fifty years ago. I helped to destroy it." Incident after incident was stated, old inhabitants were invited to the scene and they confirmed the story. Some of them remembered a young girl just like the one talking. Some members of a society heard of the strange account and pursued the matter privately; and to their surprise they found that this girl's mother and grandmother had in fact lived there; the former having crossed the ocean before the young woman was born.

Of the present case there can be no doubt as to the reliability of the testimony. But what kind of a conclusion shall be drawn? One swallow does not make a summer. One case cannot set up a new law. There is another case like it occurring in Germany, that is fully sustained as to reliability of account, and freedom from connivance with others. Thus these two cases make a stepping stone toward a line of proof. But the field is too new for further discussion. If the facts related by

the young woman who found the playgrounds of a childhood are true, and they are so admitted by the severest investigators, then it seems that somehow this woman had knowledge of a prior existence that occurred fifty years before the time she visited the locality. It is possible that she inherited a memory of those days from her grandmother. The old man said it was her mother who played there. But the ages of the women, as afterwards investigated, showed that it must have been her grandmother. So she either inherited the memory from two generations back, or else she actually lived there herself two generations before.

If the latter supposition were true, she must have lain insensible for the intervening generation, or was living in some other human body. We do not believe that either conculsion is the correct solution.

We do not know.

It is said by many persons that there have been thousands of such cases in the various part of the civilized world which have never been investigated. There are numerous other problems that call for attention. These matters accumulate so fast that a large membership is needed in the Psychic Society in order to help push the investigation to successful results.

No line of study is as important.

In fact you can put together all the learning in the world, all the books that have been written, all the work of college and university, and you will find nothing that will compare in importance with the facts that are now being sought by societies such as this.

It is the highest form of education.

A duty rests on each individual to assist in arousing a wide spread interest in the study. Let us help in every way to reach a line of conclusions that will be so strongly founded in fact as to defy all doubt. On themes like these the mind longs for the truth, and the whole truth.

CHAPTER XXX.

PARENTAGE.

AS HAS BEEN STATED in a preceding chapter parentage is a channel only by which demon life may become connected with the body of earth and thus begin existence. This channel may delay for a long time the freeing of the soul from the leash of earth. At the beginning of human existence here, all life was of the demon class, pure and straight, without a redeeming ray of light. We see the pages of geology lying open before us, and they bear on their faces records that cannot be misinterpreted.

Could we stand now in the presence of the first humanity of one hundred thousand years ago, we would see a mass of people of every sort, all savage, all cruel, all with tusks in their mouths and claws in their hands, all tearing the flesh of wild animals and birds, all disposed to quarrel, to fight, to kill, to torture, to enter into barbaric rites, and make their dwelling place on earth a hideous hell. This was the first born of the planet. The evidence is ample, in fact more than ample. The time when they lived is known by the place their remains now occupy; or where their fossils, as geology states, are found with reference to the accumulation of the debris of the many centuries that have passed.

Skulls, forms of their bodies stamped in the strata where they died, the implements they used, all tell a story that cannot be disputed.

Here was the first born of earth.

Not the creation of a loving God, for the Maker of the universe never conceived such forms, such natures, such devils. Only good can spring from that fountain head; and there was nothing good in the first born of earth. It took nearly a hundred thousand years before the good began to break through the demon life that occupied all the globe; but the good was there and it was destined to come to light.

It is growing all the time.

Here is unmistakable evidence of the fact that the humanity that came to earth were doomed to this place as a hell; that the planet is the dumping ground of the whole sky; and that these beings, having undertaken to rebel against the government of heaven as has been so well set forth by the inspired Milton, were cast out and left to work out their own destiny here. They were devils, but they were immortal.

We see the kind of spirits that left the sky to suffer their isolation here. They are exiles.

To have lived on this orb at any time except the last hundred years or so, means to have been in the midst of demons without hope of being extricated. To have lived six thousand years ago, means to have been in the midst of savages where nothing but cruelty and torture were possible in the treatment of one another. The light had not begun to break. To have lived here fifty thousand years ago, means to have dwelt in the very bosom of a mass of hideous life such as the fever of delirium now brings before the gaze of the demented or inflamed brain.

Improvement has been going on all along the ages.

But the demons are still abundant. They are less frequent in the forms of beasts and humanity than ever before, but the air and all the earth teems with them. They await their turn and time to be born. As far as the disposition of the demon is concerned, it is still in the vast majority all over the globe. It is in the child, in the

man and in the woman. Not in all, for the sweeter impulses are also at work, and the light is breaking.

If there is any person who doubts the assertion that demon spirits are everywhere present about the earth, let him subscribe for one year to a daily newspaper that is published in each of the great cities of the United States. Then let him secure a set of books, say a dozen in all, containing each about one thousand pages, and divide them so that they will be indexed from the first to the last.

Let him enter in alphabetical order under the proper letters in the various books, the names of all those who commit crimes of a fiendish nature, or who show a wanton disregard of the rights and feelings of others, showing the demon character. He will need a secretary and many assistants. In making the record the name should be entered carefully so as to avoid doubling the same act. Against the name let the crime be written. Everything that is diabolical is to go in these books. He will average from one to three thousand crimes of such nature each and every day in the year if he takes papers enough to cover the whole scope of the country. He may find from half a million to a million diabolical acts during the year.

These will disclose only the offenses that happen to come to light. What is he to do about the millions of men and women who are criminal in the darkness of their private lives? What about the secret murders, rapes, adultery, fornication, thefts, graft, corruption, cheating, and countless wrongs that denote the blackened heart? These will not appear in the papers.

But he will sicken as he cons what he does find published. He will no longer apologize for the imperfections of his fellow beings, but will know in unmistakable terms that a demon life is everywhere abundant.

Attorney General Bonaparte in a recent speech declared that the effect of abolishing capital punishment for murder was rapidly increasing that crime. This is true. The

records show it. A man that is to be housed and fed all his life, is less deterred from hasty or premeditated killing than one who knows to a certainty that his own life will pay the penalty. The Attorney General also declared that when a man has been convicted of an attempt to kill another by any means he should suffer death. This is right in principle. He further said with a truth almost inspired that when a criminal had been several times convicted of any serious crime he should be put to death. The reason he gave was also sound in logic and in truth. It is this: In the last century there was a much smaller proportion of criminals in England than there are now; and there are now many less there than there are to-day in the United States. This is due to the fact that confirmed criminals were executed and prevented from parentage, no matter what the nature of their crimes.

This is right in principle.

In this country no criminals are executed except for murder or rape, and very few for either. It is said by police authorities that one murderer in every nineteen is executed; and one rapist in every two thousand. Here we find the reason for the rapid increase of crime.

The principle involved in this fact is seen in the relation of such parentage to the increase of crime.

LAW.— *Life drawn from the universal fund through criminals should be kept from parentage.*

Of course the inhabitants of earth are left to settle this question as best may suit them. They alone bear the burden of responsibility. They are given freedom of choice. They had freedom of choice in their first heritage in the sky. They rebelled and fell. They are now having freedom of choice in the management of their fate on earth. This kind of liberty is seen in the character of the twelve disciples. Christ knew what each man was, and the nature of each mind and heart. He knew that His followers were free to act as they chose; and when He was betrayed it

was the happening of evil in the midst of good. So "fell the angels," as Shakespeare says.

A criminal is a man or woman whose natural bent is to commit offenses against the law. As a rule the confirmed criminal is not capable of being reformed. He may be improved, but rarely made an honest man. His brain bears the shape of the felon. His blood is tainted. He has come from the fund of demon life, and back to it he will go when he dies. He came on earth through criminal parentage, or else has been brought under the sway of the unseen demons that rule his life. There is no hope for him except through the button-molder, who will melt him in the crucible and recast him. But his identity is lost. He goes back to the fund of demon life, and comes out again in a new being, but not necessarily a better one.

In the city of New York there are three hundred thousand confirmed criminals. In Philadelphia there are more than one hundred thousand. In Boston there are seventy-five thousand. In Chicago there are two hundred and fifty thousand. In each city there is a very large proportion. They slink away to their homes for sleep and rest; but are plying their trade of crime whenever they dare do so. They fear punishment only as they dislike to be deprived of their freedom to commit felony. They are not capable of being reformed. Not one in a hundred thousand can be made better; and they bring to ruin many others by contact with them. They do some work, but are not a help to the nation, but become a burden on society. It would be much better for them if they had never been born. They have gained nothing by coming into the world, and society has lost much.

The logical thing to do is to follow the advice of Attorney General Bonaparte, and execute those who are continual offenders. But the law-makers will not consent to that. These criminals have votes. The next best thing to do is to segregate them, putting them where they cannot breed

and must live and die by themselves, just as we separate the cat from the canary before it is too late. But the law-makers will not consent to that, for these criminals have votes.

Every criminal who has become a parent brings into the world offspring that cannot escape the doom of the criminal heritage. From the accursed demon fund they come, and back to it they will go. The best thing for the coming generations is to cut off all possibilities of such parentage. But as the dangers are ahead and will not be lessened in this era, the present generation is too selfish to take such steps. They are indifferent to the fate that awaits their children.

Man has been given the reins of his own government and the control of the life-making power. He can train any animal breeder into better or worse offspring. In his hands alone the cattle, horses, dogs and other beasts have been wonderfully improved. Nature waited till he came before she undertook the work of making better life. The same is true of flowers, fruits and grains. Once there was but one kind of wheat; now there are several kinds. Once there was but one variety of apple; now there are nearly two hundred varieties. Once there was but one variety of grape, and now there are nearly one hundred. Once the pink was wild and single; now man has made it double and cultured, bringing out of the one kind of a few generations ago, a marvelous group of exquisitely beautiful flowers. Man has improved all forms of life he has taken an interest in as producers of money or profit. But he has allowed his own race to grow more and more depraved. The high moral status of forty years ago is displayed by a burlesque of ethics and an array of silly ideas with which he kills time if he can afford it; and when he slaves for a living he robs himself of all hope of betterment by his misuse of the privileges of life.

To the serious phases of earthly existence he is learning

to pay no attention. Not long ago he was impressed by the death of his loved ones; now he defies all thoughts and feelings that should turn his mind toward the sublime heights of existence; and if the penalties are too burdensome he takes his own life. Suicide is so common now that it ceases to shock the public mind. It is looked for as one of the usual means of exit from a world that has been filled with failures and disappointments.

In such a mood as this the present generation will pass back for the most part into the demon fund from which they sprung. When on the other hand there shall be a general awakening, the people will cut off all criminal parentage either by execution or segregation of the criminals that are confirmed in their degradation, and will thus make it difficult for the demon to come into this world through birth.

LAW.— *All persons that are born of honest parentage transform demons into human beings for whom there is hope.*

There is no hope for the offspring of criminal parents.

The experts who have studied them have come to the agreement that they will remain criminals and so die in their boots.

The hope of rapidly reducing the demon life that surrounds earth and that comes into being here, rests in the method that causes them to be born of honest parentage. That is the starting point. It is not all that is necessary. But it is a beginning. If they are born of criminal parentage, there is then no starting point.

This law may be as easily applied to the human species as to horses, cows, sheep, dogs and other forms of life; or to roses, carnations, pears, apples, grapes or grains. The betterment takes place through the manner of breeding or propagation. Man has never once in all the history of the world applied it to his own race. Nature applied it when man was being brought upward toward civilization; for

she created the law of the survival of the fittest. Now man is reversing that law, and is permitting the unfittest to survive.

At this time in his history when the nitrogen that supports the growth of the vegetable kingdom is becoming exhausted, when animal existence is lessening all over the globe, when the mammoth forms of creation of the once great past are coming down to the ranks of insects and microscopic germs, when the time for the renewal of life is being perceptibly shortened, man should have a care lest the last round of his recall to earth shall have been spent and his future become the blackness of an unending demon existence.

It may be that the spirit that set in motion the rebellion in the sky of which Milton wrote, is being concentrated in the demons that remain or soon will remain, and they will be finally sentenced to eternal death, removing forever all portent of further anarchy in heaven.

CHAPTER XXXI.

GETTING FREE.



LEAVING THE darker phases of this study we come now to the uplands from which we can behold a better country. We still must deal only with facts, despite the tendency to discuss the probabilities and possibilities that open before us as the theme grows greater. It is undoubtedly a fact that the beings that are born on earth are descended from those that fell from heaven. The fund from which they are drawn into the process of birth is still a large one although it has been materially reduced as the centuries have rolled on.

LAW.— *Every life that dies in earth passes into the fund of demon existence.*

To die in earth is to remain earth-bound by failing to gain the freedom of the universe. All persons die either in earth or in the psychic world.

LAW.— *Re-born lives are not identical with those that died in earth.*

If there is any exception to this law it may be classed with the cases referred to in a preceding chapter. A re-born body is one that comes into life containing the material that has previously lived on earth. As there have been countless billions of beings on this orb, and as their bodies would fully consume all the soil on the habitable portion of the globe, it is not possible for any person to be born now who does not take the very material into his body that has been used more than once for making the bodies of other beings that have lived before. Therefore every

body is re-born, but there is not a continuing of the same identity.

There is no person of intelligence who doubts the fact that all the soil now on earth has been used one or more times in the making of bodies that have lived. This being true, no one can deny that the bodies are re-born. But they do not preserve identity.

As the soil is a general fund to which all beings in earth return, so the fund of demon life is general, and to it every person who dies in earth must of necessity return. There can be no other method of carrying on the process of the generations.

LAW.— *A person dies in earth who is not freed from demon life during the period of natural existence in the flesh.*

To die in earth is to be resolved back to the funds from which the life was drawn; it is to go back to the ashes of the earth, to go back to the vital storehouse, to go back to the fund of demons, to go back to that bourne from which the whole being came. Or, as Tennyson wrote:

"When that which drew from out the boundless deep, turns again home."

To die in earth is to be earth-bound.

Law.— *There are two kinds of death: the physical and the psychic.*

The physical death is that which sends the being back to the fund of demons from which it was drawn at birth.

The psychic death is that which sets the being free from earth and gives him the power to return to heaven from which he fell. He will be extricated from all demon influence, and the spirit of rebellion will be condensed into a comparatively few whose lives will be eternally doomed.

As that spirit was born millions of years ago, its being crushed here will prevent its ever becoming manifest again in heaven. It is likened to the black sheep in the fold. It is the Judas in the twelve disciples. When Christ in-

troduced that proportion of evil into the best men that were at His command in His own life, it was the clear intention to hold up the necessary presence of fallen man as a part of the economy of the universe. There can be no other meaning in the incident. It was as possible to select twelve good men as eleven. Not that the proportion is one in twelve. Proportions count nothing. It is the principle.

Even heaven was not always perfect.

All forms of life on earth are being contracted or reduced, and the supporting powers are likewise becoming less. This is apparent even within the observation of the men of to-day. When nature moves so slowly that any one generation can measure off its degree of activity it is certainly coming close to a stop. In order to save repetition and review, the reader should peruse again the laws and statements made in the present division of this book. They show conclusively in what ways life is being contracted.

But before the final curtain is rung down, millions upon millions will have been freed from the dominant influence of the demons that surround the earth.

Death that goes back to earth with body, soul, mind and vitality, will not free any man.

The psychic death alone can do that.

LAW.— *The immortal being does not die.*

It may not be an easy matter to harmonize the fact that eternal life is the attribute of any created being, while death is the doom of all who live on earth. There are therefore three attributes:

1. Immortality.
2. The fall.
3. Death.

A created being lives forever. He may fall. Having fallen he then enters a fund of demon life where he belongs. Earth is his place of exile until he either enters his eternal doom or is restored again to immortality.

In order to give him his opportunity he is placed on

earth, but must come here in the demon or spirit life, as there is no other means of transit through the sky.

LAW.— *Matter dissolves, but life lives forever.*

The earth is made of rock which has been washed by rains and water into sand and from this there has been produced the loam by which the germ of life may find its beginning in the cell of protoplasm and thus clothe the spirit with a material body.

LAW.— *Death is necessary in order to free the soul and to give it opportunity to seek immortality.*

Death is also necessary in order to afford to each life in turn the chance to take on the material body. If there were no death on earth there would be no turn awaiting others. Death is change. The essential part of life does not die.

The germ begins its existence, grows, takes on maturity, exercises its right to choose for itself, is hemmed in by all the evil influences from which it is sprung, and is attended by opportunities to free itself at every stage of life.

When the period of a fair trial has ended, the body ripens, the earth from which it came gets ready to dissolve, the mind grows tired and the organism of clay is laid down into the lap of earth again; ashes to ashes, dust to dust.

The electricity that sustains the nervous system goes to its general fund, the vitality flies to its source, the mind again seeks resting place in the mass of intelligence that pervades all matter, and the soul is once more sent back to the demon fund unless it has worked out its right to pass on to other worlds.

LAW.— *Every person who enters the psychic world while on earth becomes immortal.*

As has been stated there are two worlds, one physical and the other psychic.

Also as has been stated there are two minds, one physical and one psychic.

In addition to this there are two deaths, one physical and

one psychic. We refer to the latter as a death, on the principle that death is merely a change from one state to another. When a person dies in earth, the change is complete back to earth and to all the funds from which life was drawn.

LAW.— *The psychic life begins on earth.*

By this is meant that it has its origin here for those who are here. The word psychic is used with reference only to the conditions that are found on this planet. A larger word would be required to describe the conditions out of which man was first created, and from which he fell, and which are now and ever will be maintained in the other worlds of the sky.

As there are two kinds of mind, and two worlds, one for each; as there are two kinds of death, so there are two kinds of life. It has been shown that the physical existence is made of earth, that the five senses which are its agents are made of earth, and that there the psychic life is trying to break through the wall that separates the one existence from the other. Look once more at the final chapter in the first division of this book, telling in what way the powers of the psychic world are ever trying to find their way into the intelligence of the physical mind so that they may be recognized and understood. All the eleven chapters of that division lay the foundation for this one great fact. Take up the thread of human experience and note the thousands of ways in which the psychic life is seeking to help humanity; by the devious methods of inspiration, of intuition, of premonitions, of grand thoughts that are inexpressible in words, by common warnings and presentiments, and by the actual presence at times of the psychic body before it takes its long flight upward. These efforts cannot be doubted. They are a part of the day history of life in the flesh.

A man once came to the author and said that he had acquired wealth enough to keep him as long as he lived. He was not satisfied to live well in a physical sense, but was

eager to test some of the psychic laws to their utmost. The subject of inspiration was most interesting to him, for he believed that through that power he could touch the edge of the life to come.

He took up the very simple process of writing down all ideas of value as they came to him, and afterwards referring to them in order to constantly excite the function that produced them. In a year he found that thoughts entered his mind with great rapidity and that the value increased day by day, although almost imperceptibly. His next step was to select only the grandest of the new ideas, and encourage his mind to give birth to them.

But he wrote them down in the instant.

Let this one provision be omitted, and the process ceases.

The nervous system in the act of writing employs the sense of touch, and conforms to the sense of sight, aiding thus the operation of the thought itself. Little as this help may be, it is just great enough to make or mar the whole plan.

It is absolutely necessary to adopt this plan of writing, of seeing, of reviewing from time to time, and of stimulating the mind by keeping *an exact* transcription of the ideas. Then they must be *instantly* written down. To wait a minut may lose one word in the idea, and thus weaken the whole. Tennyson stated to a friend that he lost the arrangement of four of the simplest words of a poem, having delayed writing them down in connection with a couplet which formed a part of the poem, and he never got them as they came to him, the result being that he never published the poem. It is said of Shakespeare that not one word can be taken from his writings and replaced by another and leave the work as good as he made it. This is a wonderful tribute to his genius and inspiration.

The case which we were relating progressed a year or more further, and the man found that he was gaining not only in new ideas of great value, but was reaching the

goal which he sought. Having made so much headway he became interested in the study of psychic telepathy, and found the light that was so much desired.

Victory crowned his efforts.

This and thousands upon thousands of other proofs show conclusively that the psychic life begins on earth. It does not have its origin in the sky. It is the other part of man in this world. Everywhere we find evidence of his double nature. One seeks to help him when he is in need if he is worthy of that aid.

In a recent case that has been called to our attention it seems that Dr. Henry van Dyke of the faculty of a leading university wrote a book which, owing to its exquisite beauty has been translated into German, French, Spanish, Italian, Turkish and other languages. In the second edition he prints an additional preface, a portion of which is given here word for word. The public press comments on the preface as though it indicated a claim of sacred inspiration; but this is not apparent.

Dr. van Dyke writes that he has been asked to tell where the story came from. This is his answer:—

"I do not know where it came from — out of the air, perhaps. One thing is certain, it is not written in any other book, nor is it to be found among the ancient lore of the East. And yet I have never felt as if it were my own. It was a gift. It was sent to me; and it has seemed as if I knew the Giver, though His name was not spoken.

"The year had been full of sickness and sorrow. Every day brought trouble. Every night was tormented with pain. They are very long — those nights when one lies awake and hears the laboring heart pumping wearily at its task.

"Well, it was in one of these long, lonely nights that this story came to me. Of the man I had never heard until that night. Then I saw him distinctly, moving through the shadow of a little circle of light.

His countenance was as clear as the memory of my

father's face as I saw it for the last time a few months before.

"The narrative of his journeyings and trials and disappointments ran on without a break. Even certain sentences came to me complete and unforgettable, clear-cut like a cameo."

We know from the lips of many of the greatest men of the world who have lived in our own time that they received just as decided manifestations as that which is indicated in the above preface.

It all proves that the psychic life is here, is trying to break through the walls of human resistance, and has its first stage on this globe.

As has been stated, it does not begin in the sky, for the life there is known by another name. It makes one worthy to go to other worlds in the sky, but starts here on this orb for the very purpose of affording the opportunity of becoming free from the demon fund here.

LAW.— *As the psychic life is included in earthly existence, it can be entered only during life on earth.*

The claim that a man can die in earth and rise to immortal estates after death, is absolutely without foundation. There is nothing in any religion to show such a hope. The facts that are known and proven here all contradict it, and psychic telepathy settles the matter for all time by its evidence.

There is but one kind of death that will open the gates to immortality; and that is the death in the psychic world. As that world has its threshold here, it has no door that opens hereafter to the soul that seeks it; nor is the soul permitted to get away from earth unless it has first entered the psychic realm.

The fact that this better life has been knocking at one's mind for many years, is not proof that it will remain on terms of association for all time. It is not fully understood whether or not the efforts of the subconscious powers

to break through into the physical mind are accidental. If they are, it merely means that the power is so great and the barrier so weak that there is an overflow of the presence of the former.

If, on the other hand, such efforts were known to be intentional, it would greatly encourage the whole human race; for it would show that there is help awaiting the invitation to uplift man. He has been left to choose for himself the fate that he will be compelled to endure. He has been given the light that instinct affords to guide him in his feeblest struggles for existence on the earth; but this may be given for the sole purpose of keeping the race alive. If parentage were to cease all humanity would become extinct, and the waiting demons would be deprived of the opportunity of being born so that they may work out their destiny in the flesh.

But aside from this slight help, man has been left to find out everything for himself. Nature has laughed at his efforts to master fire, heat, gravity, lightning, electricity and other elements; for she has gathered millions to her bosom as his luckless mishaps have felled him to death. She laughs at his untimely taking off in crowds of several hundred thousand every year through accident. The sooner the reckless folk are in the grave, the sooner the other demons will be given the opportunity to enter earthly life and try their chances with fate.

It is an old and a true saying that "God will never do for man what man can do for himself." The race has had to find out everything without aid, and knows very little now of the real meaning of life and natural forces.

Yet there may be an intent in the countless small instances in which the psychic world has shown glimpses of itself. Let us hope that this is true. But let us not cease to follow up a ceaseless hunt for more light on this very theme. This is one of the main purposes for which our Psychic Society exists.

CHAPTER XXXII.

AFTER DEATH.

BEYOND THE FINAL CHANGE that dissolves the body of flesh, separates the spirit and ends the brief span here, there is darkness or light, depending on what decision was made before the change occurred. It can very readily be seen that the dividing of the ways must occur in the lifetime of the body. There is no opportunity hereafter to decide the matter. Here on earth the mind is given to man so that he may think and know, compare and see for himself what he faces. He has everything at hand with which to find the solution. He learns that in proportion as he lives aright he is rewarded; and that the opposite course brings ill. These facts alone ought to carry conviction. But he has more.

On every hand are beauties, pleasures that are wholesome, sweet influences and tender love to indicate what heaven is like. He walks between two fields. On one side there are exquisite evidences of bliss attainable even in this rough world. On the other side dark and yawning gulfs threaten him as they arch their grim entrances with the signs of prostitution, of gambling, of theft, of murder, of hell; and all is pain and suffering. As he turns to look on one field he sees nothing of the other, for his back is toward it and it is hidden.

LAW.— *After death there is no individual life except in the psychic world.*

This truth has been shouted into the ears and stamped on the hearts of all intelligent men and women for thousands

of years; sometimes in one form of religion, sometimes in another. But the doctrines of the leading theology of civilization are closest to the divine fact. It makes no difference what is believed; the dividing line between the physical and and the psychic life is clear, sharp and decisive. There is never any doubt when a person has entered the psychic world.

LAW.— *Unseen life is either demon or psychic.*

Heretofore for convenience as has been explained the term psychic has been applied to all forms of unseen powers and existences; but the time has come when it is necessary to so divide such life as to place the demons on one side and the psychic powers on the other. For the purposes of this work, the general term psychic has been sufficient, and it has been used to avoid too much classification and division. As we will soon leave the demons behind, we will merely refer to them in the remaining pages by that term.

It has been stated that after death there is no individual life except in the psychic world. The demons exist as a fund, but there is no single personality that can have knowledge of its existence or remain a separate entity. The soul of one who dies in earth and is about to pass into the demon fund is often capable of marking its way along the path, but does not linger beyond the allotted time for dissolution. It has been stated that some souls are earth-bound; by which is meant that they cannot leave this planet for some time if they are destined for the worlds beyond; or that they dissolve into their funds so slowly that weeks, months and years are occupied in their procrastination. But this assertion has never been proved. If there is any evidence to sustain it, let the Psychic Society have it. We want the facts, and our members wish the truth. But we will not accept theories. We do not deal in them, and will not tolerate them. Nor do we care for explanation. Everything that occurs can be explained, not in one way, but in a dozen. Conclusions are the claims made after facts have

been presented. But who is sure of reaching the right conclusions unless the facts show them to be certain and unmistakable? "What I see with my own eyes I am sure of," is the usual argument. But is the conclusion always warranted?

Let us have the truth in such a way that there will be nothing to dispute, nothing to entertain doubts of, nothing to leave the mind in a quandary, nothing for after alteration in our views.

LAW.—*It is impossible for the soul in the psychic world to communicate with human beings.*

Earth is a thing of the past. There must be no knowledge of it. Loved ones who fail to get free in one generation are returned to the demon fund to be re-melted, and re-molded. They may secure freedom in the next coming on earth. If they do, although they lose their identity in the interim, it is restored in the final journey to heaven, and they know and are known there.

But it would be a source of constant grief to know of earth after once being free from it. All demon existence is wiped out, just as the wet sponge rubs the sum off the blackboard. Knowledge of this vale of tears, of this abode of hatred, of this hell, would open up the wounds of a lifetime of suffering here, and make heaven a place not wholly free from hell.

This then may be the reason why there is a barrier between the physical being and the psychic being; why the thoughts of the latter may not be known to the former; and, while there is universal knowledge in the latter, it is cut off from earth as soon as its connection ceases with the body of flesh.

While abundant evidence is at hand to show the appearance of the soul in its flight for a day or two after death, all evidence soon ceases; and never, in all the long years that follow, does the psychic being manifest itself to those who remain on earth. If there are spirits at all, they are

in the demon world; but they exist there in horrible forms such as the thoughts of criminals and devils would assume, and those are the visions that appear to the fevered brain of the invalid, the insane and the drunkard.

LAW.— *The psychic body, once free, leaves earth, never to know it again.*

The conditions that lead to happiness after the flight to other worlds compel the soul to close out all knowledge of this planet. It is bad enough to have been in hell without being reminded of it. The kind of life that was created in heaven was as near perfect as any free being could be made. Not all fell. There was only one Judas in the band of disciples that surrounded the Son of God; and there could not have been a greater proportion of evil beings in the hosts that attended the Creator. Therefore only a small relative number fell; yet they may have been thousands of millions, while forming a proportion of not more than one in a thousand. The misfortune came to comparatively few, leaving the great majority untouched. Like a cancerous sore it festered to rebellion, and even the courts of heaven needed cleaning just as the band of disciples required the elimination of the evil member.

One is typified in the other.

To be one of the number that belonged to that festering sore was a misfortune; and all memory of it should cease when the cleansing has reached its end.

LAW.— *Every earthly life is a complete existence with the full possibilities of immortality.*

Despite the fact that the demon fund supplies all the beings that are born on earth, each individual is given the opportunity of freeing himself from the bondage of that influence if he passes the divide. This is the line that separates the physical life from the psychic. Freedom occurs when all the demon nature is driven from the physical life. This is fully explained in the next chapter. As soon as this freedom has been won, the being enters the psychic world as

far as it exists on earth, and passes on to the other worlds in the sky.

As the earth was made of material suited to build the bodies of flesh, and as its purpose is to give birth to the waiting souls that have been cast forth from the sky, that body of flesh is no longer required and is dropped. It is merely the physical part of the real existence. While it is the most substantial when measured by the standards of this world, it is really the least important. The mind may grow and develop, but it does not lose any part of itself. The soul and its psychic life are the same from before birth until after death. They never change. But the body of flesh is a constantly changing mass, unstable as the waves of the ocean. It lives only by change, and what is called life is the very process of alteration. To break down and re-build is necessary to the health of the body. It has no bearings, no anchorage, no fixed value, no final structure; but from the hour of first inception until it drops away in the last sleep it changes moment by moment. Such a body is of no use to an immortal being.

It is a thing of earth.

Therefore when death comes the soul either falls back to its demon fund to be re-melted and re-molded, or else it mounts up to the heavens for its place again among the higher beings.

The body is left behind.

The psychic being is the only important, the only unchanging existence of the individual.

It lives regardless of substance. It is in the ether. It moves by the aid of the ether. It knows no law of gravity, and is not bound to earth. It is drawn by the power of universal magnetism to the world that is to become its first abode beyond.

Time is made by the revolution of the earth on its axis, setting the pace of the day and night; and by the moon's passage around this orb, giving the months; and further by

the circuit of the earth around the sun, reeling off the years.

As the soul in its distant home knows nothing of such revolutions, it is not involved in the passing of time.

As it travels by the law of ethereal impulse, it knows nothing of space.

As it is not a substance, it knows nothing of heat and cold. The flaming suns and the ice cold planets are one and the same to its ethereal body.

Mind is not substance; therefore it would carry with it the full degree of intelligence. As the psychic mind knows everything without limitation, as far as the transactions of its own realm are concerned, it would be all-wise. Earth with its physical barriers alone are closed to it forever. The experiences in this world have been such that forgetfulness is a mercy. There has been nothing pleasant here for the greater numbers of the inhabitants. In an age when five hundred thousand men, women and children were put to a torturing death as occurred in the reign of one of the Roman emperors, and which stands forth as a type of the innate cruelty and demon character of earth, there is nothing that calls up loving recollections of an experience here.

LAW.—*Suicides and criminals are sent back to the demon fund and enter into the hideous forms of life that hover about the earth.*

No criminal can enter the psychic world. No suicide can have admission there; for suicide is murder. Nearly all the supposedly insane are those who have wantonly ruined their lives and hopes and thus broken down their minds, or who have disregarded the laws of health and given themselves up to perish in any way that fate may overtake them. They are parties to the demons that ruin them.

There is a class of insane people who are descended from an ancestry that has indulged in habits that tend to ruin the body and its offspring; and on those parents rests the curse that follows to other generations, as God has expressly

decreed. They and their offspring are re-melted and re-molded in demon life. Wherever there is insanity some one is to blame. The victim need not be the guilty party, but nature looks upon the line connectedly and the whole is rejected. An insane mind cannot enter eternal life. It is a blank, and must live again in order to make the effort to secure freedom from earth.

The drinking man or woman ruins both body and soul, as well as the man or woman who assists in making the drunkard. This crime brings death to all who are parties to it. No one is innocent no matter under what guise he may serve.

Gambling is an abject and debasing crime, whether it occurs in the filthy den, in the gilded hell, or the fashionable parlor. It curses every person who indulges in it, or is associated with it. The pretended love of the noble horse which is used as a pretence to enter a life of gambling at the race track, damns the man or woman who yields to its criminal influence. The so-called innocent games in the drawing room that teach the spirit of gambling are on the same level with the bunco game and the moral character is no higher.

There are four direct causes of insanity; any one of which may break down the mind. One is venery or the sensual waste of the body, which eats out the brain-cells. Another is the use of alcohol. The third is the spirit of gambling in any and every form. The fourth is the waste of the vitality of the body, whether by using the night hours for carousals, or drugging the blood with an excess of medicines, or any neglect or abuse of the splendid temple that God has made in which the soul is to make a trial for eternity. Whatever weakens the brain will bring on insanity, or set up a tendency in that direction.

It is like taking chances in any desperate venture with possibilities of death standing on every hand. When at least the mind is gone, folks say: "Poor man, or poor

woman, it is too bad, but it could not be helped." Nature knows better. If the human mind cannot learn better, it will have to suffer. Heaven wants mind and soul purged from the muddy vesture of earth, and so insanity cuts off all hope of immortality in that generation for the individual who suffers from it.

Suicide, whether from insanity, as is sometimes the cause, or from a wanton disgust with life, or from mere pique, as in the case of the fellow whose girl has jilted him, or the girl who has been reprimanded by her mother, or from any other cause, great or little, is the most contemptible kind of murder known to nature. It is getting so common now that any person who has been offended or even slighted, will just as likely as not blow out his brains, as happened when a young man of good intellect ended his life because he had not been invited to a party.

Suicides become the most hideous of all demons, taking rank with the murderers. They may be forced to have their birth in grovelling beasts or savages or other degraded beings such as snakes, reptiles or vermin; and long generations must pass before they are reached by civilized parentage, if ever. The time is rapidly drawing nigh when the last vestige of hope will have fled and those who do not find escape from earth will constitute an endless hell here.

One of the most eminent physiologists in Germany, a man who has devoted his life work to an investigation of the progress of humanity, and whose opinions have been received by all learned men as most valuable in the study of life, has recently written a work on the subject under discussion. He is Dr. Emil Koenig. He is positive that humanity is fast approaching its final doom. He is not a religious man and does not write from the standpoint of the theologist; but obtains his information from a study and close investigation of the present and past conditions of man, of the earth, and the remarkable changes that are now in progress. The chemical and physical alterations of nature are distinct and decided,

he says. Humanity has reached the zenith of its development and stands now at the dead point where the next movement will be a rapid decadence. There is certainly no physical hope for the race, if his conclusions are warranted.

Diseases are increasing with such speed that the doctors will soon outrank the patients. In a population of about eighty millions, not five hundred thousand persons are in good health. The nitrogen is being taken fast out of the air, and without it no plant can live, nor will man or beast have food. One investigator has estimated that at the present rate of loss, the nitrogen will have been so decreased that in ten years life will begin to fade from the earth.

LAW.— *When the opportunity for parentage ceases, all unborn demons will remain forever shut out of the psychic world.*

Great changes are certainly at hand on this globe. The facts are gathered from the investigations made by men of the highest learning independent of any religious views. Chemistry, physiology and physical processes are studied and analyzed with a keen knowledge that allows no important fact to escape, and they furnish the laws which control the fate of every human being.

CHAPTER XXXIII.

STEPPING STONES.

HOPE IS THE STAR WORD of humanity. In its meaning is contained all that can be sought or won through the efforts of man to free himself from the leash of earth. With the fulfilment of victory he is ready to set out on his voyage across the sky. The prospect is glorious. But will he have earned his passage? Let us see. To begin with he came from the demon fund that surrounds this orb. In coming into a body of flesh, he has been given the trial experience here in order to test his ability to free himself.

What are the requirements?

What are the roads ahead?

If he fails, he goes back to that demon fund. In the Psychic Society there are men and women of every church denomination in the civilized world; and one and all they believe in these laws as the first great exposition of the supreme facts of the universe. Not only are there many of the Protestant denominations, all included, not one faith being without representation; but there are Catholics who are just as loyal and just as eager to have these doctrines told to all mankind. To them the scientific and physical demonstration of the existence of a demon fund answers the demand for a purgatory, or purging condition through which the unsaved individual is given a chance to come into immortality. "It is a perfect plan," writes one of the leading thinkers in that denomination, "and is indeed proved."

There are two roads ahead.

You may call the return to demon life a passage to purgatory, or whatever process you please; it is described in this book as a proved fact and must stand for its face value as such.

Assuming that you choose the other road, what are the requirements that must precede your winning the coveted goal? We will state them as they must occur, although all are as one single act on your part:

1. You must in the first place want to free yourself from demon influences. Many persons do not care.

2. Then you must have time and disposition on earth to perform your duties in the body of flesh.

3. Finally you must in fact pass the dividing line between the demon influences and the psychic life.

Let us look at these three conditions precedent.

If you are indifferent about your freedom, if you must be urged by others to free yourself; in fact, if you have not a strong and ceaseless desire to escape from the demon influences, then you will never get free. You will be returned to the demon fund, and in the course of time your individuality will be restored and as a feeling, knowing being, you will enter into an endless state of suffering and pitiless tortures such as the former masses of humanity indulged in for their pastime, reflecting the fate that will bring all earthly life to an end.

If you want to free yourself from such influences, you must choose for yourself, and not be led or coaxed to the change.

Having found that you are of such desire, then you must lay in this life the foundation for the existence that may be gained after death. A sudden change of your nature will not help you at the last moment. There is no such thing as an immediate transfer of worlds without a test and proof of fitness. The criminal who reforms in jail prior to his execution goes to the demons, and, if he has slain a human being in wanton disregard of the laws of life, he will find

his soul scourged in demon life to the very last dregs of hell, although he may have died in peace singing songs of salvation. There is no forgiveness for the villainy that has not reformed itself by an open life on earth during years of trial.

Nature is too shrewd to be deceived by pretence. Many a so-called conversion and after-feeling of safety, are but the hypnotic effects of suggestion under great fear, the most potent of all self-hypnotizing influences in the world.

Life here is full of duties.

There are many things that every man and woman must know, the greatest of which is how to become useful and helpfully industrious; not necessarily by drudging toil, but in some way through the hours, days and weeks of the passing years, doing something that will be of value to self and others, not from the standpoint of money, but measured by the weight of good it may do in making life on earth a paradise. It need not be a great paradise, nor one of magnificence in a substantial sense; for that which makes the heart love the earth is sure to be a type of heaven.

At this stage of our work let us count up the Stepping Stones by which the demon life is transferred to the psychic life: It is not necessary to describe them at length.

LAW.— *Enough time must elapse between the decision and first step in the psychic life on the one hand, and the death of the body on the other hand, to enable the individual to establish on earth a type of heaven.*

This law is the basis of the Stepping Stones.

Without it there can be no hope for immortality unless the spirit returns again to the demons for remelting and re-molding.

LAW.— *There is no past.*

Everything is in the present and the future.

What the past is, cannot exist. Memory has no abiding place in the psychic world. No one knows what has taken place. All beings see and know the ever present.

In this law is the hope of immortality for those who have once been demons, and for those who, having been under evil influence, have succeeded in freeing themselves. In this law lies all the hope of safety for the man or woman who has committed crime, who has sinned, who has fallen into the abyss of shame and degradation. This law does not take away the function of any religion, but confirms it from the standpoint of a scientific demonstration.

Where the past leaves a man or woman, there will the soul remain.

If there is genuine reform in any life, no matter how bad it may have been, and if there is time left on earth for setting up a type of heaven here, then the wickedest soul gains a passport to the worlds beyond and to immortality.

Repentance on the death-bed will not avail a person, for the reason that there is no time left for earthly tests. Such a repentance is the act of the physical mind only, and that function cannot take much part in a psychic life.

The habit of converting criminals in the cells of our prisons when they are awaiting execution is not by any means to be discouraged, but it will serve only to lessen to a slight extent the grade of demon life to which that soul is to be consigned. You cannot send a murderer to heaven from the four walls of a prison cell.

If such a process were possible, then the men who have been demons and fiends, who have led diabolical lives, who have slain without mercy, who have raped and torn open innocent women and girls, who have tortured without remorse, or who have defied the laws of earth by committing the most devilish crimes in the name of lust or greed, then such men could take their chances until they were caught, after which all they need do is to repent and be launched upon a career of eternal bliss. No such law was ever ordained by the Creator.

Earth holds all that is most pure and most hellish in its bosom.

It spans both extremes.

There is nothing so horrible in any conceived abode of punishment after death that it has not been duplicated here on this globe.

There is nothing so beautiful and glorious in the noblest conceptions of heaven that it has not been aspired to in this world.

Between these two ultra extremes every intermediate has been set up on earth.

Here then is the opportunity for the individual who would pass the dividing line in time to win his passage to a better condition beyond. The Stepping Stones are each and every one essential. Let us see what they are, and how the journey may be started in this life; for here we take our first steps toward immortality.

FIRST STEPPING STONE.— *Each person must decide for self without coaxing or urging or suggestion under great stress of fear or suffering, that the demon life is not to be longer desired, and that the psychic world is the only hope of immortality.*

SECONL STEPPING STONE.— *There must be both time and opportunity to set up on this earth a type of heaven in the heart, in the home if there be any, and in public.*

This requires time. Some prisons may afford such opportunities, but the presumption is that they do not. It is true that men have in the past centuries been thrown into prison because of their goodness and religious belief, but they had won heaven before their incarceration. If they were bad and unworthy before they went to prison, they very likely deserved all or part of their punishment.

THIRD STEPPING STONE.— *The duties of life must be taken up and faithfully performed.*

One of the first of all duties is to assist in the support of the body, the making of a home where honest children may be brought into the world, and the maintenance of high public standards of purity. Life is so complex that these obliga-

tions cannot be avoided. The hermit, the recluse, or the wholly ostracized individual cannot set up on earth a type of heaven. People must mingle with people and sustain a share of the burdens of existence in order that others may be encouraged to follow in the path of right.

Idleness, whether in the home of the rich or the poor, is a natural crime. Useless pleasures that weary the soul and bring no healthful relief to the toiler, are ashes of death. The profession of social life whereby a woman exists solely for outdoing her neighbor in display and scenes of eating, cannot be atoned for by a few weeks of retirement and cessation during Lent, nor by attendance at a fashionable church once a week, nor gifts to charity in any form. All these things are dead ashes in the moral body.

FOURTH STEPPING STONE.— *Simple methods of living must be adopted.*

Not only the physical body and the mind require that there shall be a return to simple habits, but the soul stands most in need of such a regime.

The complexity of modern foods is ruining one by one every organ in the body. A few items of food will sustain life, if taken in reasonable variety. No nobler specimen of created beings of flesh can be found than the perfect horse. In bone, sinew, muscle, nerves, blood and organic life, he is without flaw. A human being who could attain to such a physical condition would be a marvel. Yet the perfect horse gets along with three or four articles of food and with nothing but pure water. He takes no stimulants, no alcohol, no tea, no coffee, no chocolate, no soda water, no ice cream, no pastry, no cake, no puddings, nothing but plain, wholesome food and drink. It has been proved that the identical foods that will support a perfect horse will best support a human being, substituting for the hay the leaf foods of the vegetable garden, such as celery, lettuce, greens, cabbage, asparagus, spinach, beet tops, and the like: all of which are in the grass class.

If man had a half dozen or a dozen items of food, he would be better off physically.

Not alone in foods, but in habits of occupying the time by day and night, and in the occupations that fill up the passing of the months, should the regime be simplified.

It is admitted that humanity has a physical and a psychic nature; but the crowding of the days and nights with the mere physical and the complete denial of the psychic life within the former, breaks down all moral respect for the things that are most attractive when the bed of death is occupied.

It all comes down to this proposition:

There is a purpose in everything. There is usefulness in everything that belongs to the process of living. Is your day spent usefully and in accord with any definite purpose, or is it a drift of time, aimless, and useless? Recreation is useful, if it is wholesome. But it is not the goal of the day's existence.

Complex and elaborate methods of living are hurtful, whether in the diet, or in the home, or in business, or in the professions, or in society.

FIFTH STEPPING STONE.— *There must be heaven in the heart.*

It is either demons or heaven; you cannot escape that fact.

There are all grades of demons. The magnifying power of the fevered brain, or the inflamed sense of vision of the sufferer from delirium, or the enlargement of the optic nerve during great stress or excitement of any kind, will show all grades of demons. They must exist, or the brain could not possibly show them. We should be thankful that we cannot see them during the period of normal health.

Some of these demons are in the lower ranks of animal life; some are higher up; some are apparently human; some are weak in their evil character, suggesting that they are not disposed to do harm; but none are attractive or inviting in

any respect. They are all awaiting their time to be born in bodies of flesh on earth and thus seek to win a passport to their home in the sky from which they fell. While so waiting, they take on almost any guise in the demon fund, but cannot be dormant. In that condition they exert an influence over all human beings whose affiliations are of their kind. Some of these influences are horribly hideous, and seem to be exerted solely for the purpose of hurrying the living into their graves in order to hasten the time when they may come into bodies of flesh. Thus they inspire the feeling of war that sends hundreds of thousands of men into their graves, and deprives women and children of the joys of life, and thus hurries them to untimely death. This is but a small part of their work.

The point here made is that they hold sway over the heart and mind of all human beings who are not living in the psychic world.

If there is heaven in the heart, these evil influences will not have power. They will leave the home and hearth. They will not walk with the person who has succeeded in overcoming their influence.

Heaven in the heart is founded upon one condition only; and this is summed up in the word: HONESTY.

A person who is honest may test it by the only method known or that can ever be known, and that is this: in every act, in every thought, in every utterance, ask the question: *Is it what I would do, or think, or say if I stood face to face with my Creator?*

One man of world-wide fame writes this definition of heaven in the heart: "Will I do any act as freely before the eyes of my trusting friends as I will do it if I am sure that they will never know it?"

Thinking over the foregoing inquiries, the accurate thinker will soon learn where to find the dividing line between evil and good.

A man slept in a house with ten Italians. Had they

murdered him, they would have been detected, and they knew it. He had money with him, and although it was small, there was not one Italian who would have hesitated to take his life if he was sure that no human being would find it out and bring him to an account for it. In fact, even if the sum of money was not more than ten dollars, every Italian in that gang would have committed murder for the pittance if detection were not possible. Their knowledge that they would have been arrested and tried as felons was all that saved the life of this man.

But the ability to do wrong and escape detection of human sleuths, is not the test of a psychic life. Many a person passes in the public eye as honorable who is leading the life of a demon of evil and wickedness. The test in such case is in what the public may learn of the real facts. But that is not the true test.

The psychic world is as open to all acts, all thoughts, all motives, all uttered and unuttered operations of the mind, as if they were proclaimed in tones of thunder from the housetops. How will you stand that test?

You are about to commit an act of some kind. Ask yourself the question, *Would I do this thing if I stood face to face with my Creator?*

When you can reply in the affirmative at any and all times, then you have brought heaven in your heart, and the great divide is crossed.

You will be honest in deed, honest in word, honest in thought, and no dogma of religion, no creed of theology can take you out of the ranks that are marching to eternal bliss.

Keep this keynote in your mind at all times.

Beyond earth there is no phase of life that is not honest. There is no being that can suppose any other condition than honesty. It is the straight line of thought and deed. It is the clear light of every act. Dishonesty is a warped condition; straight lines become crooked; things are said

that are not so, and acts are performed that deal out evil and wrong to others.

In heaven such departure from straightness would amaze the beings there. It would seem like an insane condition the terror of which would throw all the courts of heaven into chaos. As they cannot conceive that a created being can say what is not true, or do what is not honest, they know nothing of it.

Dishonesty, graft, theft, lies, evil in all guises, deceit, concealment of purpose under fair promises, all these things are part of earth, and there is no other orb in all the universe that can give birth to such moral monstrosities.

The man or woman who would seek admission to the psychic world by pretence, by sham, by hypocrisy, or by show of good intent when evil is in the heart, will gain nothing; for it is impossible to succeed in such disguises.

Ask the question: "Am I honest?" and see how you can answer it. Or the question, "Am I deceiving any human being in what I do or say?" and see what your reply will be. Here is the test.

There is no religion superior to that which teaches honesty. If you can make your every act and word and thought honest, just as honest as you would like to have it appear when you stand in the presence of your God, then you have nothing to fear.

You may cover up your deeds and hide them from your fellow beings, but it will not pay. The goal is a return to the demon fund after death. Nothing but the white light, the pure white light, the absolutely clear and immaculate white light of honesty can save you. Religion does not always make a person honest. Therefore religion cannot save you when it falls short of this end. If you belong to a church that does not make you honest, the church will not bring you to safety. You who are members of churches know what we mean. If in spite of that membership, if in spite of your affiliation with good men, if in spite of your

attendance upon communion and all the charity that you are credited with on the books, you are honest, you know it. No one else wants to know it. If you know you are not honest, it is time to know further that you have not crossed the great divide; you are in the demon world and your souls will go back to its last source.

There is not the slightest doubt about this fact.

Therefore it is time that you should take an account of stock of yourself.

Do not let the opinions of others influence you.

You have sense enough to know that there can be no other test than that which is here presented.

Do not allow yourself to be deceived.

Think it over, and if you find that your church has not made your life honest, do not leave that church, but turn about and do the right thing: *Get honest.* It will not hurt you, or your creed, or your church, and it may do good all along the line. Study these things. Be sensible.

If you will make everything bend to this one law, if you will stop splitting hairs about beliefs, if you will drop theories and cling to facts, if you will wake up to the clear light of a new morn the radiance of which is so full and strong that it will not admit of mistakes, then you will pin your faith and your creed and your dogmas and your theology to the highest of all rules of human conduct: *Be honest.*

You then cannot fail. You cannot go down. You cannot be sent back, the body to the earth and the soul to the demons; but your spirit will have entered the psychic world, and it will be safe.

A sudden shifting from your present methods to a brief period of honesty will not do. You may be honest as long as it is convenient, but nature will not be deceived.

Your honesty must show in your life, in your home, in your conduct towards others, in your public relationship. There must be time for it to develop and set up heaven in your heart. This cannot come at the mere word of com-

mand. It is a growth that must put on foliage, and send out branches, and blossom into flowers, many of which must bear fruit. Just as it requires time to re-work the soil in the orchard where a decrepit and crooked tree has been wasting the vitality of the land to no purpose, and just as it requires time to start the new growth, the buds of spring, the blossoms, the setting of the fruit, the long waiting during the heat of a battling summer, and the cropping in the fall, so your new life must take its period of change and development.

Honesty is not a fiat.

It cannot be decreed by the command of the will or the decision of the mind alone. These are necessary, but they are not enough.

Take time. Set up a type of heaven on earth. When you die you will go from what you are and what you have actually adopted in your life as a genuinely new condition.

Your mind cannot take you to heaven.

It is what of heaven you help to establish on this earth that must determine your success or your failure.

SIXTH STEPPING STONE.— *Love of life on earth must never cease.*

The meaning of this command is that an honest person must remain here and do all in his power to help others. A good example, even without words, is an influence that is sure to encourage those who behold it. To such an example may be added speech, kindly deeds and a sweet companionship that shall be a token of a better world.

Earth holds in its widest scope the broadest extremes of good and evil. While wrong is in so large a majority that time can never efface it all, every inch of progress made toward a better condition is genuine helpfulness. Charity that consists of alms alone, or of building institutions, does almost no good, for it takes away the ambition and self-effort that are necessary in each individual. The best charity is that which reduces the *causes* of evil and misfortune,

rather than that which heals the wounds they inflict. Earth to-day has very little of such charity.

Never in the history of an advanced civilization was there such a combination of puerile and silly influences as now exist, all tending to drag down both mind and soul. You may not realize what is meant; but you should obtain a blank book and begin to note down these things and see what you have gathered in a year. Both from a public and a private standpoint such influences are abundant and prominent in the effects they produce on each individual life.

The idea of heaven is practical when it is sound.

Very little is known or can be imagined of the occupations in the far away worlds of the sky; and so there has come into most minds a series of pictures that have no place in fact. The nearest approach to a realization in this world of what is in store beyond, is to be had through the aid of psychic telepathy, and that tells us that all life worth living here or hereafter is practical and not merely sentimental.

For this reason it is the duty of every man and woman to seek the better things that are at hand on every side in this world. Nature teems with blessings that need only the taking to be had; and there are others that yield in abundance under the guidance of man.

If life here is a failure, it means the doom of the individual who so finds it. Wealth brings less happiness than poverty; but grinding starvation is a penalty that is being paid for the offenses committed at some stage of life. There is no person so poor that he cannot rise out of his condition by combining sensible thinking with sensible conduct. When these two agencies are dead, then the mind is too warped for physical existence, or too criminal for advancement.

Where the nature of a person runs to the sensual and the beastly, nothing can be hoped for. Appetite must have its sway, and the end is in the fund of demon life.

It is a mistake to look for phenomena as signs of something better. It is a mistake to build hope on a supposed previous existence on earth. If you think that you once lived on this globe, the sooner you forget it the better; for you are in the same position as the newly-rich man who had his ancestors investigated and found that every one of them had been hanged.

It is a mistake to seek in thin-brained systems some tinsel hope of a better life. Your duty is to yourself and those who depend on you, and it begins here and now. Chase no rainbows.

When you have crossed the dividing line and have come into the new world, you will know it with a certainty. There can be no doubt on that point, as the experience will be decided and permanent. But that world has its beginning in this life, and you will deceive yourself if you build hope on a belief that it is wholly beyond.

It is like a ladder that rests on earth. If it lacks this anchorage it cannot be ascended. It is both a beginning and a means of transit. It somewhat resembles the recruiting school where sculptors were developed until they were qualified to be sent far away to work on a grand temple; they could not start on that journey as long as they showed a lack of qualification for the conditions elsewhere.

CHAPTER XXXIV.

WHIRLING THROUGH SPACE.

DID YOU EVER STOP to think that the ball on which you live is an active world traveling three kinds of journeys at one and the same time? It is a rolling orb, having an imaginary axis on which it spins at the rate of about one thousand miles an hour. That is, its surface if viewed by some person stationed away from it, would sweep past at that rate. In addition to this motion, the earth has been whipped off from the sun and sent whirling through space at another rate of speed that would seem appalling to one who is used only to the laws that are at work on the surface of the globe. This rate is about thirty times faster than that of the earth on its axis.

The third journey is that of the whole solar system through space. This has been variously estimated, but it is known to exceed one million miles an hour.

To train the mind to understand the meaning and immensity of these great rates of speed, let us suppose that we are stationed far away from the earth, but not beyond the range of vision of all the details of form, shape and movement on the outside of the giant ball. We must pass beyond its atmosphere, and must suppose that we are not affected by heat or cold, or lack of the necessaries of life. Of course this is all imaginary, as it would be physically impossible. The only thing certain about it is what we will see, and this will be described with accuracy.

The first fact that will impress us is the wonderful

rapidity of passing objects on the face of the globe. They will go by us at the rate of about one thousand miles an hour. If we stand on a hillside and note the movement of a train that is known to be running at the rate of a mile a minute, or sixty miles an hour, the thing does not seem speedy; but if we are close to the track, it is most rapid, and we catch our breath at the thought that anything made of substance can fly over the ground with such amazing swiftness.

Now sixty miles is a snail-like, creeping motion when compared with the sweep of one thousand miles an hour which the surface of the earth makes as it whirls its contents past our startled vision, even if we are some distance away.

The second fact that will impress us is the apparent solidity of this ball. It has all the appearance of a big, over-grown, massive missile, set whirling by some unexplainable power, and carrying on its face so many countless billion tons of substance that it ought to be furnished with a rock center of adamant, else it would break and crack up into fragments. Still if such an accident were to occur, the pieces would all be held to the planet by the law of gravity.

The third fact that will impress us is the panoramic display that whizzes past as though a gale blowing at the rate of a thousand miles an hour were chasing everything before it. This series of incomparable pictures is more varied than the mind of man can conceive, and their interminable rush puzzles and stupefies the brain.

The fourth fact that will impress us is the dignity and steadiness of every part of the face of this madly whirling world. There is no confusion, no mishap, no chaotic condition out of which we may expect disaster. All is calm and supreme repression.

If our position is taken directly over the tropics, we see the lands of the thinly clad peoples, of giant foliage, of

mountains topped with rock and snow, or rivers like silver threads winding their way through vales and down steep valleys into the meadows from which they escape into the great seas. Cities perched high on rocky seats; villages nestling along the open plateaux; high spires pointing directly toward us for the brief fraction of a second and then seemingly inclining over to their sides until they disappear off the edge of the horizon; mills puffing their smoke and darting out of sight ere they have given vent to their activities; fields stretching away like carpets that are restless to reveal their intricate patterns; deserts of sand that glitter in golden brown beneath a hot sun; the wide oceans that come and go, now like a sheet of glass, and again in tossing swells reaching from continent to continent; all these things pass in review before the reeling brain.

If we are along the southern belt of the earth, there is a succession of water and ice, all beautiful to behold, and even more attractive because of the welcome arrival from time to time of islands and polar continents.

But the northern belt is that of civilization. The whole width of the United States is speeding by spread out before the eye, and disclosing a varied panorama that is enchanting. The Atlantic waters have just swept on, and the long and rugged coast line looms up from Maine to Florida, rock-bound, fringed, jagged, pointing, sandy, marshy, full of inlets, and terminating in scattered drops of islands far away to the south.

The pine forests bending to the west now rise in majesty, hold high their heads for a shadow of a second, then rapidly bend to the east as they are hurried off the scene. The eastern coast line runs away so fast that we think it is an elusive serpent of rock-made hide.

The king of the New England mountains with its sea of devoted attendants, touched with a hoar frost leaps out of the west and is erect for a moment and then rushes wildly to the fading edge of the horizon, followed by the less

ambitious elevations of the greener state. Cities with buildings that kiss the sky, rock and roll and tip and bend and plunge to the mists of the falling east, as they come and go in a marvelous succession.

New York, Philadelphia, Baltimore, and Washington are dots on the great ball, and they seem with their countless buildings to be ant-hills checkered with grooves. In one mad dash the capitol, seemingly attached to the monument that pierces the air, speeds by. We think that the spire will break, so low and flat it looks when first it comes up over the western edge of the earth, but as the globe rolls onward, the granite shaft begins to right itself, and finally stands erect and proud in its glory, then leans, leans, leans more and more, and still more till it is almost level and is gone toward the waters of the Atlantic, following the historic Potomac and the lashing Chesapeake.

The smoky city rushes on the scene after hills and rivers have been sent before it to clear the path. In the tier of states running to the gulf there are many events being enacted, and life takes on a new appearance. To the far north are lakes like seas, a veritable inland ocean, and sterile countries are barely visible over the chain of waters. Again mighty cities rise, stand up to be seen, and fall eastward to be lost in the cloudy haze. The uplands grow in height from one end of the continent to the other and are cut with rivers that wind in and out through them, sustaining on their banks the crowded habitations of men. Fences and walls give a veined appearance to the open land as though a pulsing life-blood were throbbing over all the surface.

It is a busy scene.

Higher and higher the face of the globe uplifts itself until the rocky range sweeps past hurrying to the eastward at the rate of a thousand miles an hour. There is no tremor, no unsteadiness as this vast upheaval is carried on in its dazzling speed, for its foundations are sunk deep in the globe. More mountains appear and disappear; and at length the

Pacific Ocean gleams bright like a boundless sheet of ice fringed with the golden land of the west.

There is now nothing but ocean, nothing but water, nothing but monotony, save for specks that may be ships and up-tossed rocks, and land that must be islands. On, on the sweeping waters rush, whirling ever past us like a sliding sheen that throws back the light of the sun more bright than mirror or jeweled glass. Far away a new continent begins to awake; the Orient is at hand. Here the yellow races and the brown races and the black races, all in multiplied confusion, take up their dreary duties like swarms of ants on sodden ground.

The panorama shifts with hastening change; and sea, mountain and upland vie with the plains and wilderness to make up a passing picture; the great ranges, snow-topped and so sharp and tall that they must, we would think, stagger the reeling world and throw it off its center, come grandly up out of the west, and run their course in open view for many minutes, then cut new paths down the eastern side of the globe, and so are gone.

Oldest earth is beneath us. It is the birthplace of man. And we view with increasing wonder the course once taken by the migrating hordes thousands of years ago when civilization marched forth to conquer Europe. We travel the same journey in four hours that they traversed in four thousand years. Old Palestine sweeps by; the ancient sea comes on, and in its bosom is seen the land where the mind of man rose to dizzy heights. From Greece to Italy, from Athens to Rome, we seem to sail, as the speeding surface rushes swiftly by; and the waters where teeming millions came and went, and on which nature enacted many a tragedy, are passing beneath us in wondrous flight. All the continent, sharpened to a point at the topmost peak of the Alps, lies spread out before us; while the snug little islands where civilization was re-born, are dimly viewed away to the north.

Westward the course of passage takes its way, and over the broad Atlantic the scene sweeps on to the new world.

What a wonderful ball is this that is flung into space!

What magnificent pictures are made to pass in review before us!

The face of the earth is carpeted in green, sometimes bright, sometimes dark, and the furry coat that wraps it like a garment is an endless cover of trees, bright and fresh in the spring, deep and dark in the summer, then gold, yellow, red and brown in the autumn, until all is bare, and the winding sheet of pure white overspreads the world.

It is a rich variety.

Shore and sea; lake, river and pond; brook, field and meadow; hill, vale and ravine; mountain, cliff and precipice; woods, plains and prairie; sand, desert, and plateau; city, village and town; rich and fertile farms, or dull and barren rocks; forest and glen; cave and morass; all, all are mixed and mingled in unceasing change to suit the needs and the vagaries of man.

This is the earth, or that small portion of it that appears on the thin and filmy surface. It is a ball of rock, mellowed at the outer part in order that man may have its uses and its gifts.

It was planned many millions of years ago and brought through all its vicissitudes that it might meet the requirements of the beings that were destined to people it.

If one world can be so constructed that it will suit the wants of physical life, then each and every world in the sky can be given equal attention in the planning and making so that it will adapt itself to every need and wish of those higher beings that dwell there. There is evidence on every hand of a creative thought that makes all things for a definite purpose, without waste or loss.

Our position will now change.

We have been placed in the path of the sun where we could see the ever bright face of the earth. We have been

held in the same orbital radius, so that the planet has not left us, but its surface has been rolling by.

Now the imagination will take us to some outer position in the solar system, but only for a second. We see the great ball of rock whizz past on its annual circle, but its speed of thirty thousand miles an hour is too great to be realized, for it is come and gone ere we can understand what the swift flight means. But as it swings by, its rolling surface maintains its first motion in combination with the second, like a spinning top rotating in a large ring.

The third and last position in the imagination is that which puts us in space beyond all the planets of our sun-system. Now the sun itself and all its followers sweep past us as a group, impelled on a journey among the other stars, travelling at the rate of nearly a million miles an hour; yet we are so far away from the nearest star in space that it would require thousands of years to effect a relative change of position. If you will look out to the north on some clear night, you will see the plow, or what is popularly known as the big dipper. The basin of the constellation is perfectly shaped, and has been for the past two thousand years; but in twice that time in the future, its stars will have changed so that there is no semblance to a dipper in its shape. Like all other stars in the sky, they each have planets and satellites, and are distinct from their nearest neighbors by so many billions of miles that the mind cannot conceive or compute it.

The earth is probably a solid rock, containing all the elements in its composition. In trying to cut a comparatively small channel across the Isthmus of Panama, a scratch so very slight that it would not have received any attention from our first position in space, we find that millions of tons of heavy earth must be moved. To a single individual, this mass of weight seems most ponderous; yet it is as nothing to the whole globe itself.

Whence came this mass?

How did all this substance reach the present form and shape and position in the sky?

Was it contributed from some greater world afar off?

Was it made to order, and given birth here?

Was so much weight and ponderous material thrown forth from the sun, despite the fact that the sun seems to have no weight whatever except what may be contained in flaming gases?

This wonderful world with its differing elements; its coal and other fuel stored away in its bosom; its mines of iron, copper, lead, tin, silver and gold; its jewels, diamonds, rubies, and precious stones; its yield of every kind of paper and fabric, of countless species of animal and vegetable life, of flower and herb unlimited; this wonderful world is but a feeble reminder of the more glorious orbs that float in the sky, each one of which is equipped with attractions that far surpass our own little globe.

But from what source came the substance that makes up this tremendous weight that rolls in space? No person can ignore the question, for it is the test of a thoughtful and appreciative mind.

How could all this material be brought out here and formed into a ball and set going on its axis whirling through the sky?

Are the other worlds made of substance or of light?

Let us think over this problem, and see what way it points our minds.

Nothing can happen without a cause. Nothing takes place by accident. If any person thinks otherwise, the study of psychic telepathy will settle that doubt so quickly that only humility and shame will be left. Nothing is wasted. Everything has a purpose and a goal. For each man or woman that breathes at this moment there is a fate, a destiny. Born of the very soil that make the earth, holding in his body not less than fourteen of the elements of which the globe is composed, he sprang out of the very clay on which he treads, and

to it he will of necessity return. When the years have elapsed into centuries and the centuries have moldered into aeons, will that living, breathing, human organism be wrapped in the silent crust of this earth and so go on whirling forever through space?

Or is there something that passes out into the sky and seeks its home amid the glories of other realms whose dazzling splendors outshine the brilliant promises of our fondest hopes?

Without the shadow of a doubt the sun-system in which we now live, is part of the general heavens, and is bound to the great plan that made them all one. This being true, the answer to our query is plain, and it will be discussed in the following pages.

CHAPTER XXXV.

OTHER WORLDS THAN OURS.

MANY GENERATIONS AGO, long before the great astronomer of our own times used the phrase as the name of his most popular book, the title of this chapter was a common theme for discussion and learned essays. The belief in the flatness of the earth had given way slowly but steadily, and at length the orb was circled by navigators which left no doubt of the shape of our planet.

Then it was known that there were other worlds in space. The sun was seen as a fixed center, but the stars were of different character. Some of them moved past each other, while all took their course to the west. Even the stars in their constellations displaced other groups, and the zodiac was then understood to be a circle of star-pictures occupying the whole range of the middle heavens.

The orbs that shone with borrowed light were found to belong to our own solar system, and were held in their paths by the magnetism of the sun.

Each star in the sky is the center and seat of government of a group of planets, more or less numerous, if it follows the plan that is visible to us. As every planet in the solar group differs from every other one in marked characteristics, some of them being exceedingly beautiful and attractive to the mind in its contemplation of life on them, so it is reasonable to assume that all the billions of other planets are separately designed with a view to affording an endless chain of interest and occupation.

When Proctor sat near the summit of a mountain one

moonless night and saw the massed galaxy before him, saw the great stars of giant magnitude and the lesser ones nearer or farther away, and realized that the telescope which digs depths in the abyss of space that are unfathomable, serves only to reveal more and more worlds like an accumulation of sands in the strand by the sea, all uncountable and incomprehensible because of their vast numbers, he suddenly became white and exclaimed: "Every star is a sun, and every sun has its system of planets and satellites, and not one of them is wasted. No, not one. I am sure of it. I have studied the stars, have written many books on them, have been active with the telescope for more than half my life, and have been given all the light that can come to humanity by hard study and hard thinking, and I say that I know that not one orb in the whole sky is wasted. It plays some part in the great drama that is being enacted beyond."

He stood foremost in his day as a deep thinker, a careful scholar, and an exact scientist in his great profession. His close investigations of the orbs of the sky gave him a peculiar power to discern facts that might not otherwise have come to him. He had an almost sublime faith in psychic telepathy, as he personally told the writer of these pages.

And he had reached the right conclusion.

Nothing is wasted. Nothing is allowed to die that will not live again. Nothing is kept forever in a dead condition. There are no worlds that are useless. To believe such a thing would take from the purpose of the Ruler of the universe the very essence of existence.

If you were to take one million steps, each thirty inches long, which is the average pace, you would have walked 2,500,000 feet, or nearly 500 miles.

If you were to take ten million steps you would have walked nearly five thousand miles. One hundred million steps would bring you almost 50,000 miles, or twice around the globe. One billion steps would constitute a journey of about 500,000 miles.

Now supposing that you could travel that number of steps, one billion, or one thousand million paces, and at each step you could touch a world, you would have touched only a billion of the orbs in space.

If your mind is able to keep up its chain of thought along these lines, see if you can imagine what length of time it would require for you to stop off at each of the worlds, not for a minute, but for an hour. You would make one thousand million visits. Go farther now, and instead of stopping off, suppose you make each world your abode, not for a day, nor a year, but for a long lifetime. There were one thousand million such worlds before you, and as many periods of existence.

Having gone thus far, let us see if you are able to grasp one more idea. Instead of a thousand million or a billion worlds, there are in fact more billions than you can multiply by billions. Take a large piece of paper, say ten feet long and ten feet wide, and write on both sides of it with a fine pointed pencil so that you will not waste the smallest part of the eighth of an inch of space on that paper: and commence to multiply billions times billions until the two sides of the sheet are covered with figures. Or, better still, begin with the sands on the Atlantic coast as far north as you can find them, and count every grain that exists around the whole continent from north to south and from south to north again, and as you count them, regard each as a world in the sky, and the sky as full of such worlds as the beaches of earth are full of grains of sand, and you will begin to have an idea of the immensity of creation.

Now think that each such world is probably much larger than our earth, that it is a complete and complex realm as full of beauties, splendors and glories as the infinite art of God can conceive, that it is also the abode of created beings, that there are occupations that round out the years as we may call them for convenience of terms, that there is a development and progress, pleasure and satisfaction in every act,

freedom from the ills that abound in this world, and no possibility of death or trouble, enmity or suffering.

Think of the fact that each and every life that passes from earth to the sky, will live a long and perfect era in each and every world in the universe; and that there are as many such worlds as there are grains of sand on the continents; uncountable, numberless, endless in their succession, each a magnificent kingdom.

All these worlds are yours.

FOURTH DIVISION

ORGANIZATION OF THE PSYCHIC SOCIETY

BY THE COMMITTEE.

CHAPTER XXXVI

PLAN OF ORGANIZATION.

THE PSYCHIC SOCIETY in its original form came into existence about thirty years ago. It then included many persons of great wealth who were intensely interested in the investigations being carried on by men of the highest learning and qualifications. The combination of capital and fitness for the great tasks ahead, was absolutely necessary. The lack of either would mean failure in securing the desired results.

About twenty years ago, the first printed statements were issued, but were not made public. There were very few definite conclusions, and practically nothing for widespread circulation. Nor had there been any intention of publishing books for sale. The members of the Psychic Society were seeking certain knowledge by which to dispel the clouds of doubt and speculative theories.

As a larger following was needed for the purpose of extending the investigations, securing a greater number of facts, and running down the too frequent rumors of psychic occurrences, it was deemed wise to invite two thousand persons to form a class which would act in conjunction with our association; and this was done in the year 1889, or nearly nineteen years ago. Two thousand new members were obtained in a very short time, as there seemed to be a general desire to know the truth in matters of this kind.

In the year 1896 it was possible to make known some of the principles that had been established by the long years of research, and a book on physical telepathy was

published and offered to the general public. The dedication of that volume was proffered by Edmund Shaftesbury on Sept. 1, 1896 "to the two thousand ladies and gentlemen" who had entered into the study of psychic phenomena under the invitation of 1889, seven years prior. That book is still on sale.

Under the plan set forth in the final chapter of that volume a branch society was organized in 1896, known as the S. P. S., and the work and influence were so greatly extended that rapid progress was made in gathering new facts, and settling many points concerning which there had been much doubt and conflicting opinion.

Three foundation principles in the mode of operating were adopted and maintained during all these years:

1. The names of members were never to be made public. This policy has been adhered to at all times, and will still be followed in the future. There is no occasion for publishing the names of members, and privacy has enabled us to accomplish results that would have been impossible, had the members not felt sure that their part in the work of sifting reports and hunting for the truth, would be kept strictly from the public gaze.

2. All investigations have been carried on by members in their private capacity, and not in the name of the Society. We were not in the work for advertising purposes and therefore did not seek newspaper notoriety or fame through any channel. All we wanted was the truth.

3. The expenses, aggregating millions of dollars, were borne by wealthy members, of their own choice. There has never been an appeal to any person for money, and there never will be such solicitation in the future. We have ample means at command to pay for all work that may arise in which we send out representatives to get at the facts of cases. Sometimes we employ detectives who are able to find valuable witnesses to occurrences, and these are often aided by lawyers of high standing who are qual-

ified for the task of sifting the testimony and securing the truth.

While much has been accomplished and many facts have been brought to light, the field of discovery has still many opportunities for adding to the fund of knowledge on the subjects which claim our attention. Enough has been ascertained to warrant the publication of the present volume in the hope that it will do a vast amount of good in the world by telling people the exact truth about matters which alarm or mislead them.

THE FIRST RESOLUTIONS WILL SHOW OUR MOTIVES.

At the start, when the Psychic Society was on the threshold of its great undertakings, it adopted the following resolutions and voted to keep them always in mind:

"1. We recognize the fact that there are occurrences and happenings that are not ordinarily natural.

"2. We know that many of the phenomena are misreported, and that the claims are either dishonest, or are honest mistakes.

"3. We realize, nevertheless, that some things are strange and unusual, and cannot be explained by any known laws of nature.

"4. It cannot be disputed that there is a very large class of people, many of whom are of the highest intelligence, who sincerely believe that these unexplained occurrences are caused by supernatural powers; while others dispute such belief and are equally certain that no such powers exist; and a third class is unable to come to a definite conclusion either way.

"5. It is a deplorable fact that these doubts and shifting beliefs have led to many new doctrines and hurtful theories that can have no other result than to unfit a person for the true duties of this life. A part proof of an occurrence that is strange and unusual, often sets the mind in a

disturbed condition from which it emerges with new ideas that are impracticable and visionary. In such a condition the will power yields to the efforts of leaders who have new religions to establish, and harm is sure to follow.

"6. But the greatest injury arises from the claims of charlatans who make use of this field more than any other in which to sow false seed and reap a wicked harvest. There are numberless books offered for sale that pretend to lay bare the facts, but that are untruthful from beginning to end. All the theories of the so-called occult sciences are cheap claptrap and invented falsehoods, in which there is not one grain of truth; yet they are read and believed by millions of people, whose minds are thus warped and their usefulness in the world is decreased accordingly.

"7. It is time that the truth be known. But to be known it must be discovered. To be discovered, all claims that have any basis whatever should be investigated, no matter what and where the matters may have occurred. When the truth has been secured, only part of the battle will have been won. Something more is necessary.

"8. It has long ago been established that there are fixed laws in nature that govern all transactions whether ordinary or extraordinary; and the facts that are discovered by investigation and research do not prove of benefit to the world unless they are traced to their meanings, purposes and governing laws.

"9. For the double purpose of first securing the facts in their plain and honest garb, and then finding the true laws that operate them, a powerful society is necessary, combining ability with intelligence and backed by unlimited financial means; and to this end we are urged to seek such members as will come into our ranks with a full understanding of the needs of humanity in these respects.

"10. In order that the progress of the work may be effective, all original members must place in writing and

on record their full answers to the questions that arise in the first steps of psychic research, so that their beliefs, fixed ideas and prejudices may be fairly understood at the start, each to all other members; and they must further aver that they are mentally capable of laying aside any and all beliefs as new facts and new laws are discovered, if truth and honest sincerity demand such sacrifice."

All this occurred thirty years ago.

Some applicants for admission were found to be mentally warped by preconceived notions about supernatural happenings, and they were not allowed to come into the Society. There is nothing so obstructive and hurtful in the search of truth, as the theories of prejudice or pet doctrines which people WILL NOT lay aside so as to give honest judgment the right of way. "I believe so and so," says a man or woman, "and no power on earth or above the earth can change me." Such a fixed mind is calcareous, bony, and actually fossilized; it has lost all flexibility of thinking; it looks backward, and does not know that there is an onward road anywhere in the universe.

Having started right, the Psychic Society found itself able to understand and appreciate the truth wherever it appeared.

The world that Columbus discovered was not a benefit to himself.

He gave the blessings of knowledge and discovery and a new pathway in the waters of an unknown sea, to all humanity.

This is the highest good that the Psychic Society can achieve.

It held back its discoveries until they were valuable enough to accomplish great and lasting good; and it now opens its doors to the whole human race as far as they choose to enter. In the present volume the known laws and proofs are sent forth into the world in the best and

most presentable form; and, considering the immense expense attached to the researches of the past thirty years, the price of admission and of the book combined is merely nominal.

It has been ascertained that men and women do not all agree on the kind and extent of affiliation which they prefer with an organization; and, to meet with the expressed wishes of all classes in the past, there have been established three methods of membership. They include:

1. Reader-Members in the Psychic Society.
2. Students in the Psychic Society.
3. Investigators in the Psychic Society.

Any person who is a member may decide which of these three classes he will enter. The whole matter is fully explained in the next chapter.

The Shaftesbury Society

What is known as the Shaftesbury Society is composed of all persons who are sufficiently interested in the subject to become owners of this Book of the Psychic Society.

The Shaftesbury Society therefore begins and ends with this book.

The difference between the Shaftesbury Society and the PSYCHIC SOCIETY is this: The former is confined wholly to the use of the present volume; the latter passes through the greater works referred to in the next chapter.

There are no dues or fees in the Shaftesbury Society.

CHAPTER XXXVII.

PSYCHIC MEMBERS.

AS HAS BEEN STATED in the preceding chapter, there are three kinds of membership in the Society. The first is arranged for men and women who wish to read all the most recent facts and information available on the subjects which are included in the work of this organization. The second is prepared for men and women who have a desire to study, analyze and deduct for themselves the great conclusions that must always form the basis of true knowledge. The third embraces the much smaller class of men and women who are desirous of taking part in running down reports, claims and occurrences, for the purpose of determining what the real facts are, and to what class of psychic laws they belong.

READERS IN THE GREAT PSYCHIC SOCIETY.

Any person of either sex who is over twenty-one years of age, may apply for admission to membership in the present organization as a READER-MEMBER in the Psychic Society; and the following conditions are attached to such membership:

1. There are no duties whatever outside the regular fees and the obligation to return all books from the Psychic System.

2. Every Reader must follow the *Rules for Advance-*

ment that apply to all members of the Psychic Society. When any Advancement has been attained, the Section of the Psychic System that belongs to such Advancement will be delivered over to the member for three month's use.

3. A section of the Psychic System may be retained three full months; after which it must be returned to Ralston Company, the owners.

4. More than one section of the Psychic System may be obtained at one time, or before the period expires in which some other Section is held by a member, provided the proper Advancement has been reached.

5. The Reader is supposed to be able to receive a complete understanding of each Section in three months, and must not apply for the same unless there is time at command to be devoted to such reading.

6. In order to furnish the basis for determining whether or not the Reader will be able to properly grasp the value of each Section, the following estimate of the time required is made:

A. The First Section of the Psychic System can be read by an ordinarily intelligent person in twenty-five hours, which would require less than twenty minutes a day if the reading were evenly distributed through the three months.

B. The Second Section of the Psychic System can be read in fifty hours, which will take a little over half an hour daily for three months.

C. The Third Section of the Psychic System can be read in one hundred hours, which will take a little more than one hour daily.

D. The Fourth Section of the Psychic System can be read in two hundred hours, which will take a little over two hours daily.

The fees for membership will be stated later in this chapter; but they are not increased by reason of a member

entering into more than one kind of membership. One fee covers all kinds.

STUDENTS IN THE GREAT PSYCHIC SOCIETY.

Something more than reading is now required. A person may enjoy the perusal of a book without giving it study or deep thought. All the books of the Psychic System are intensely interesting reading, and have furnished many a pleasurable evening even to the ordinary mind. They are written for all classes who know how to read. The most complicated thoughts and the most technical terms are put into such easy language that they will be readily grasped and enjoyed by any person. This is the secret of the fascinating power of Shaftesbury. His vocabulary is most rich and abundant, yet most clear and inviting.

STUDENTS.— The use of this word may not be understood, and we will explain it. One would at first suppose that a student was a young person who is attending some institution of learning. But this is a limited conception.

All grown persons are students who study, ponder, think and seek to know more day by day.

It is a sad time in the life of any man or woman when the love of knowledge ceases. It means the beginning of that drowsy mental condition that betokens the coming end. As long as life lasts, so long ought every person to study some.

"The man or woman who loves to study never grows old," is a wise saying.

It means that as soon as we do not care to learn more of the real knowledge of the world, we fall back in the power to think and to understand the important problems of existence. We then take up the newspapers for sensa-

tions, or the novel for ease, or the light magazine for amusement; and decadence sets in.

The real students are those who have slight use for weak literature. The headlines of a newspaper will give all the daily history needed in life, and much sewerage that is not needed. A party of twenty-seven business men who had been absent from America for six months came back to their respective places of business and found that their clerks had saved all the daily papers during that time. They looked them over by glances, saw the matters that were written up, and came to the conclusion that they had "not missed anything by being away from their daily papers for six months." Yet think of the vast waste of time that must be charged against the individual who devotes himself to literature that merely interests.

To be a student all one's life is glorious!

The mind will remain young. It will remain flexible. It will be better qualified for the genuine duties of this world. It will be built on the plan of a nobler and wider part in the existence that may be inherited hereafter.

If you are over twenty-one years of age you can become a Student in the Psychic Society, no matter how limited or how great may have been your previous education.

If you are in the twenties, in the thirties, in the forties, in the fifties, in the sixties or seventies, it will be grand for you to become a student.

If you decide that you would like such a career, then you must have something to study that is worth your attention and careful thought. To-day it is the consensus of opinion among all highly educated people that there is one theme that outranks all others in importance, and that is the subject of human life in its relations to universal life. This line of education is the true basis of all wisdom. It includes everything else, on the principle that the greater includes the less. There is nothing so great for the student mind as the comprehension of human life, for it holds the

center of the stage amidst the unseen powers that hem it in on all sides.

No matter what profession or avocation in life you may choose, this knowledge must be the foundation of great success. Here is the fountain of wisdom which alone can guide men and women through a victorious career.

UNIFORM SUCCESS IS THE RULE.

This means that all persons win some form of success in life if they draw from the fountain of true wisdom.

In a large original membership, after thirty years of study and enjoyment of their great work, a census was taken of our first associates, and to the surprise of every one, there had not been a failure in the list. Prosperity in material things had come to all. This is not due to the aid of a higher power, although all the gifts of life come from that source; but it was ascribable to the keener insight into human nature and a better knowledge of the motives of humanity, which in themselves are gifts from above.

We therefore urge every man and woman to become Students in the Psychic Society.

There is no additional expense attached to such rank, as a member is a member for any and all purposes. The fees cover any one kind of membership, or any two kinds, or all three.

The Student in the Psychic Society is allowed to retain the Sections of the Psychic System for a greater length of times than the Reader; the schedule being as follows:

A. The First Section may be retained one year.

B. The Second Section may be retained one year.

C. The Third Section may be retained two years.

D. The Fourth Section may be retained five years. It is so comprehensive that a person can look into its pages every day for that length of time and find new ideas with every perusal. You can turn to any page by accident and

open up a train of facts that will hold you by its intense interest and importance.

These Sections are obtainable under the Rules of Advancement as stated in a later part of this chapter.

INVESTIGATORS IN THE GREAT PSYCHIC SOCIETY.

It is a fair estimate to say that in the civilized world on each and every day there are no less than five hundred reported cases of phenomena that the public look upon as being due to supernatural influences; or more than one thousand such cases every two days. This does not include "remarkable instances" of thought transference; as the number of the latter are beyond all computation.

It is not pretended that any one society can investigate such a mass of reports. The English Society for Psychical Research, or its great branch in this country, does not assume to look up an average of one case a day. Our organization has done better than that however, as we are not held back by the machinery of red tape. In order to make clear the best method for procedure, the following rules and duties are assigned to all persons who wish to become Investigators in the Psychic Society:

RULES FOR INVESTIGATORS.

RULE 1.— Any person who is either a Reader or a Student in the Psychic Society may become an Investigator on making application, and his or her name will be so recorded.

RULE 2.— Every Investigator will be furnished with printed blanks and private instructions prepared for the purpose of carrying on all research with the largest possible chance for success. It must be understood at the start

that these blanks and instructions are private, and all steps to be taken must be so regarded; for the reason that it is a very difficult matter to secure testimony *when the party* testifying understands that the account is likely to be published. The very class of people whose statements are most reliable are those who do not wish to rush into public print or be mentioned by name in any book, periodical or report. Therefore all Investigators must act in an individual capacity, and not in the name of any organization.

RULE 3.— Every Investigator must report to the Psychic Society the outline facts of any remarkable or unusual occurrence, if such has happened in his or her immediate locality.

RULE 4.—When there is a seemingly reliable account in any paper or letter of an unusual occurrence that the ordinary mind may attribute to supernatural influence, the Investigator must write for information to the parties whose names may be mentioned, asking if there is any basis of truth in such account. If the reply indicates that it is a genuine case and worthy of further inquiry, then the Investigator must call our attention to the matter.

RULE 5.— No report must be made on hearsay evidence, nor on probabilities. If the party having actual knowledge of an event cannot be reached after all efforts to do so have been exhausted, then the whole case must be dropped.

RULE 6.— When the party having actual knowledge of an event gives evidence of the details as they occurred, steps must be taken to ascertain what degree of credibility can be attached to his statements, to what extent he may labor under a mistake, his nervous condition, his general health, and any other circumstances that may bear upon the genuineness of the account. When there seems to be a solid foundation for a truthful and important case, the Investigator is to turn all the evidence over to the Psychic Society for further sifting.

RULE 7.— As many facts have already been proved, the

lines of further research should be confined to matters that are not set forth in this Book of the Psychic Society as established beyond all doubt. We will not go over ground that has yielded a series of conclusions about which there is no doubt at the present day. Therefore the Investigator should be perfectly familiar with the scope of this volume. In it he will find several exceedingly important points about which we desire more light.

RULE 8.— No Investigator will be asked to contribute any money for the general work of the Society; his only expense being the fees that are charged to all members. But he is not authorized to put the Psychic Society to any cost unless he has a written contract signed by Ralston Company of Washington, D. C., agreeing to pay him, and stating explicitly the nature of the charges and the sums to be paid. In the absence of such written contract it is understood that all Investigators are to bear their own expenses for hunting down cases. This has been the rule for thirty years, and is the only equitable method of proceeding.

COST OF MEMBERSHIP.

The present volume is sold at the uniform price of two dollars a copy. The amount is very small considering the unusual value in its contents. In the opinion of many who have seen the advance prints, it is worth much more than two dollars.

This book is the gateway to membership.

That is, any person who owns a copy of the book may apply for admission into the Psychic Society, by sending the proper notice of such act to Ralston Company, Washington, D. C. The book is published by Ralston Company, and all the business interests are transacted by that company. It has also for many years published the several Sections of the Psychic System, and has attended to their interests.

NOTICE OF MEMBERSHIP.

The following notice is to be copied and forwarded as soon as you have decided to apply for membership in the Psychic Society:

To Ralston Company,
1327 to 1329 Fifteenth St., Washington, D. C.

Please take notice that I have decided to become a member of the Great Psychic Society. I will pay my dues in the manner stated in the rules therefor. My full name and address are as follows:

The above notice should be copied, and not torn from the book, and should be sent to the address stated above.

RULES FOR PAYMENT OF DUES.

1. Membership cannot be extended for more than ten years, for the reasons stated in a later chapter.

2. The dues are six dollars a year, which may be paid in advance for one or more years at a time, or one dollar every two months, or fifty cents a month.

3 As the dues are paid receipts are given therefor, and these receipts mark the advancement of each member.

4. Owing to the importance of the time when membership expires in each case, the receipt shows the date of the same, and this fact must always be borne in mind.

5. The full fees for the ten years are sixty dollars, and these may all be paid in advance under the Rules for Advancement.

NOTICE.—A Reader in the Psychic Society is technically known as a Reader Member to distinguish from Readers as stated on page 7 of this book.

As the right of a member to take the various Sections of the Psychic System to read or study, depends on the payments made, the matter has been adjusted by establishing the following

RULES FOR ADVANCEMENT.

1. The First Advancement is made when the full dues for the first year have been paid.

2. The Second Advancement is made when the full dues for the second year have been paid.

3. The Third Advancement is made when the dues for the fifth year have been paid.

4. The Fourth Advancement is made when the dues for the tenth or final year have been paid.

5. The dues can be paid as far in advance as the member wishes. Many will undoubtedly pay the full ten years at once, as they receive then all the Four Sections which comprise the Psychic System.

6. The selling value of the Four Sections at the lowest wholesale price is much more than the ten years' dues; so that the members are being favored by the concession.

7. But the Sections are loaned to members and are not to be kept by them beyond the time stated in the first part of this chapter.

8. In order to become owners in full title of the Sections of the Psychic System, the following method must be adopted.

9. Every Reader who has been brought into the Shaftesbury Psychic Society by the influence of a member, will be counted as equal to the payment of four months' dues; and three Readers so brought in take the place of the payment of a whole year's dues. Thirty Readers will save you the payment of the whole ten years' dues. It is a very easy matter to secure thirty Readers by the use of the Invitations which we furnish freely to all actual members.

10. If the first year's dues have been paid for by new

Readers, then the member so credited will be allowed to *own the First Section,* and if new works or editions are published at any time in that Section, free copies will be furnished to such member for actual ownership. The same rule applies to the second year, in case it is paid for by new Readers; the Second Section being allowed *in full ownership,* and all subsequent publications and editions in that Section will be presented free of cost to such member. Likewise the same rule applies to the remaining sections. The advantages of this method are extraordinary and should be appreciated by every member.

11. The total dues cannot exceed sixty dollars, and they cover all cost of the Sections. Thus the payment of the first five years' dues will give the right to the first three Sections for the purpose of reading or study; while the full payment of the ten years' dues will give the right to all four Sections. But the years must be paid for in their regular order.

12. Any member who has paid the ten years' dues all in advance is allowed to take at once all four Sections, and is also given a check good for the value of sixty dollars in copies of the Book of the Psychic Society, provided such copies are to be used for the purpose of obtaining new Readers. The copies can be drawn from time to time as new Readers may be found. This affords to each member the opportunity to secure the ten years' membership free of cost, and also gives absolute title and possession to the four Sections of the Psychic System.

13. A Reader in the Shaftesbury Psychic Society is any person who actually owns and retains for personal use a copy of the Book of the Psychic Society. The word is thus used in a limited sense. The cost is two dollars, which is the regular price for the book alone, and there is no obligation on the part of the new recruit to become a member.

14. A gigantic Section is being prepared for the purpose of presenting the laws, processes and facts of Psychic

Telepathy. Owing to the enormous expense attached to its preparation it will not be printed unless there is a wide-spread interest in this work. But in case it is ever published, it will be presented to all full paid members without cost, although it is a Section that is worth at least one hundred dollars. A full description of the undertaking is given in the latter part of this book.

15. It is the purpose of the Society to bring all the facts, all the new discoveries, and all the advantages in its power to each and every member; and there is a fixed determination that the dues shall not exceed the stated sum, no matter how many new systems may be put forth.

This plan protects every member.

Considering the enormous expense to which the Society has been already put, and the fact that its work is being laid before the public without reservation, the dues that are charged in the foregoing rules are moderate; but they are made to include the right to use or to own the great Sections that have a total value in excess of the dues charged for the whole ten years of membership; and they entitle each member to the following advantages:

1. To become a Member of the Great Psychic Society.

2. To hold that Membership for the full period.

3. To become also a Reader, or a Student, or an Investigator, or all of these, in the Great Psychic Society.

4. To get direct and immediate information when any new laws or new facts have been discovered. This advantages of itself is worth many times the whole ten years' dues to any person whose mind is progressive, and who seeks the only wisdom that brings true value in life.

5. To have the use or ownership of the Sections which are more valuable and sell for a higher cash price than the total ten years' dues.

6. To have possession of the immense Section in case it

is published, under the provisions of Rule 14, in the Rules for Advancement.

7. To have the use or ownership of all new and enlarged editions of any and every work included in the foregoing advantages. This saves the necessity of buying new books all the time as progress and discovery are being made.

8. The dues also include the right to local Temples, as will be stated in the subsequent pages of this book.

Shaftesbury Psychic Society

What is referred to in the book of physical telepathy in the 1896 edition, as the S. P. S., was then and has ever since been known as the Shaftesbury Psychic Society. It included only the persons who read the one most popular book on the subject. It is now to be extended to include every man or woman who owns in his or her exclusive right a copy of the Book of the Psychic Society, which is the volume now before you.

As every such person must peruse the contents of a book and thereby get knowledge of what it is about, before deciding what further steps are desirable, it is arranged that this volume may be purchased by any person who wishes it, and that no obligations of any kind shall arise because of such purchase.

In order to recognize all who become owners of the present volume, they are called

READERS IN THE SHAFTESBURY SOCIETY.

This means that they own for the purpose of reading only, a copy of the Book of the Psychic Society. They receive for the price paid, which is two dollars, a volume that is easily worth much more, and the value of which is conceded by those familiar with it as much greater than two dollars.

New recruits therefore first become Readers in the Shaftesbury Society.

This is the first step.

The second step is to become a member for the period of ten years of the Great Psychic Society, the work of which is fully described in the present chapter.

The third and final step is to decide whether you wish to become a Reader, a Student, or an Investigator in the Psychic Society, as explained under the various rules of this chapter which is now brought to an end. When you have determined which of these three methods you will adopt, you should send a copy of the following notice to Ralston Company:

"To Ralston Company,
1327 to 1329 Fifteenth St.,
Washington, D. C.

"*I own in my exclusive right a copy of the Book of the Psychic Society, and have read not less than three times all the rules and explanations of Chapter 37 of said volume. I have finally decided to become a —— in the Psychic Society.* (State whether Reader, Student, or Investigator.) *My name and full address are as follows.*"

Do not remove the above from the book, but copy it, and mail the envelope plainly to Ralston Company, 1327 to 1329 Fifteenth St., Washington, D. C.

CHAPTER XXXVIII.

THE GREAT SECTIONS.

REFERENCE to the rules and explanations of the preceding chapter will disclose the fact that four great Sections are set forth under the plan of Advancement. These Sections are each represented by a single volume or book, covering a certain amount of training, reading and discussion of the grandest themes in human life. They are called Sections for two reasons:

1. They mark a fixed stage of progress along the highway of knowledge of the unseen powers that surround humanity.

2. They include the right to use or own all subsequent editions, additions, reports or discoveries that may be made or published from time to time in the particular Section to which they belong.

THE FIRST GREAT SECTION.

This has passed through a number of editions, under the name of physical telepathy, or similar titles, the latest and most advanced transference of thought and described as a scientific demonstration of its existence, and the laws and methods of its operation. The second edition under that title was published in 1896, and its final pages are devoted to an explanation of the S. P. S. Whoever receives a copy of that volume must bear in mind the following facts:

1. The Statements and forms on pages 8 and 9 are not now in use, for the reason that the former organization

ceases its phase of existence with the publication of the Book of the Psychic Society.

2. All of chapter 62 and all of chapter 63 are now out of use, as they have served their purposes and no longer belong to the plan that is now coming into vogue. There are now no degrees, as Ralston Clan, which is a much stronger organization in point of numbers, having an immense membership all over the globe, has taken into itself the entire degree system.

3. The appeal to members made in 1896, or more than eleven years ago, asking for reports and investigations into all important cases of the influence of the unseen powers, is no longer being acted upon; for there has been a steady response to that appeal during these eleven years, and the thousands of cases that have been investigated have added a tremendous amount of information to the proved knowledge already in possession of the Psychic Society.

4. The S. P. S., as it will be seen, was devoted almost exclusively to the study of physical telepathy; hence its scope was somewhat limited when compared with the greater field of labor and research which is unfolded to the vision in the other great Sections.

The ground covered in the First Section may be understood when we recite the heads of the chapters:

Chapter 1, "Facts Alone Have Value."— Chapter 2, "Proof of Thought Transference."— Chapter 3, "Thought is a Force."— Chapter 4, "How Thought Operates."— Chapter 5, "A Thought in Transit."— Chapter 6, "Physical Action of the Brain While Thinking."— Chapter 7, "Biology of the Brain."— Chapter 8, "A Look Through the Brain."— Chapter 9, "A Thought Under a Microscope."— Chapter 10, "Brain Impressions."— Chapter 11, "Ordinary Thought Transference."— Chapter 12, "Natural Transmission."— Chapter 13, "Simple Methods of Catching Thoughts."— Chapter 14, "Hearing Words Not Uttered."— Chapter 15, "Transference of Objects."—

Chapter 16, "How Sight is Transmitted in Thought."— Chapter 17, "Somnambulism."— Chapter 18, "Dreams and Sleeping Thoughts."— Chapter 19, "Communication by Dreams."— Chapter 20, "Visions in Sleep."— Chapter 21, "Inspired Visitations."— Chapter 22, "Visions in Delirium."— Chapter 23, "Impressions."— Chapter 24, "Presentiments."— Chapter 25, "Clairvoyance Explained."— Chapter 26, "The Sub-conscious Mind."— Chapter 27, "Is there a Second Mind?"— Chapter 28, "Ideas Caught from By-Standers."— Chapter 29, "Assisted Thinking."— Chapter 30, "Suspicions."— Chapter 31, "How Errors Occur."— Chapter 32, "Success of the Great Detectives."— Chapter 33, "Conscience and Confession."— Chapter 34, "Explanation of Haunted Houses."— Chapter 35, "Are the Dead Conscious?"— Chapter 36, "Crowded Thoughts in Moments of Great Danger."— Chapter 37, "The Study and Practice of Thought Transference."— Chapter 38, "Avenues of Approach."— Chapter 39, "Mind Reading."— Chapter 40, "Muscle Reading."— Chapter 41, "Regime of the Physical Brain."— Chapter 42, "Adjusting the Temperament."— Chapter 43, "Influence of Magnetism."— Chapter 44, "Regime of the Mental Brain."— Chapter 45, "Habits of Action."— Chapter 46, "Easy Steps in Practice."— Chapter 47, "Anticipating the Thoughts of Others."— Chapter 48, "Restoring Lost Thoughts."— Chapter 49, "Absorption of Thought."— Chapter 50, "Analysis of a Thought in Progress."— Chapter 51, "Relation of Lip Reading."— Chapter 52, "Relation of Facial Expression."— Chapter 53, "Creation of Mental Apparitions."— Chapter 54, "Absolute Clearness of the Mind."— Chapter 55, "Code of Thought Reading."— Chapter 56, "Exercises and Experiments for Private Practice."— Chapter 57, "How to Instruct a class in Thought Transference."— Chapter 58, "Transmission in Presence."— Chapter 59, "Transmissions at a Distance."— Chapter 60, "Explanation of a Person Appearing in Two Places at the Same Time."— Chapter 61,

"Thought Transference a Natural Operation of the Mind."

The remaining chapters are devoted to the S. P. S., or Shaftesbury Psychic Society, and the urgent appeal to members to report cases for investigation; and they have been mentioned in the first part of this chapter.

It will be noticed that the title of Chapter 55 is the "Code of Thought Reading." There are forty-three fixed laws set forth in that chapter. We refer to this part of the book in order to say that the author, Shaftesbury, has had thousands of letters from the most learned men and women in the civilized world expressing their opinion that those forty-three laws are worth alone many times the price of the book, which is five dollars. One man who was a professor in one of the great universities, had the forty-three laws engrossed on parchment and framed where he could read them every day of his life. Another man who has himself become famous in other walks in life, both here and abroad, writes of that chapter: "It is to me the most potent presentation of facts and principles that ever came from the pen of a human being."

Enough has been said of the First Section.

The foregoing account of it should be read in connection with the rules and explanations of the preceding chapter in this book.

THE SECOND GREAT SECTION.

This comes at the Second Advancement, as stated in the preceding chapter, which should be read very carefully several times to be thoroughly understood.

As will be noticed, the First Section relates to physical telepathy and its connection with all other avenues of knowledge.

A few definitions will be of service at this place.

FIRST DEFINITION.— *Telepathy is knowledge passing through the agency of some unseen power.*

SECOND DEFINITION.— *Magnetism weaves the network of communication and impels the forces of control.*

THIRD DEFINITION.— *Physical Telepathy is knowledge of physical affairs, including the thoughts in the physical brain of each and every human being, and the transactions past and present in which human beings have engaged.*

FOURTH DEFINITION.— *Psychic Telepathy is knowledge of the unseen powers themselves, including thoughts in the psychic brain of each and every person on earth, and a large and constantly increasing knowledge of life in other worlds.*

FIFTH DEFINITION.— *As Telepathy takes on wider and higher powers, so must magnetism be cultivated in order to weave the network of communication and impel the forces of control.*

Magnetism builds the track and carries the message.

Telepathy is the message.

Having set forth in brief space the outline of the Psychic System of Four Great Sections, and having described the First Section, we might proceed to spread out full information of the other Sections. Time and space will not permit. All we can say is that the work grows grander and more wonderful as it proceeds.

The Second Section is devoted to the Cultivation of Magnetism, but along physical lines as a companion to the First Section, or one that should follow it for logical strength of position.

The Section now embraces the work known as the book of the Magnetism Club which consists of readers of that system and followers who seek to "exemplify in public and private life the principles of personal power."

It is now a proved fact that every man and woman can develop magnetism and increase every phase of individual

power in the world. There are over 600,000 followers enrolled in this study in all parts of the world. To show what the position is that the system occupies in scientific circles, a man of international reputation and of great personal magnetism was asked by a fellow member of an important medical association if he would recommend the practice of magnetism in the hope of succeeding in it, and replied: "I know of one really great and intensely interesting as well as supremely valuable work on the subject, and that is Shaftesbury's. That one work outclasses all others in existence, and is the only reliable method to be had. I can also say that Shaftesbury is always reliable in his other works. I believe that every man should secure all the books by Shaftesbury because of two facts: First, they cover more new ground than others. Second, they clear away all doubts and stand all tests as to accuracy."

A publishing house giving the list of works extant on the vital subjects of this age, refers to Shaftesbury's magnetism volumes as "pre-eminently the authoritative systems."

In attempting to describe the Second Section, all we can say is that it is far more comprehensive in its scope along the lines of magnetic cultivation than all other works of the kind in the world put together.

It is even a greater work than the First Section which has been given some space in this chapter in order to make you familiar with it.

It has attracted more followers than any other Shaftesbury work.

THE THIRD GREAT SECTION.

This is known as advanced magnetism. It is the latest of all the studies in this line, and deals with the subject in a way that is most beautiful and inspiring. While the Second Section teaches the cultivation of magnetism and its develop-

ment in the highest degree, the Third Section teaches the uses of this power. One great work may develop the most effective of all gifts; yet it might require a library of a thousand books to explain and teach all its uses, for magnetism is as broad as life itself.

The Second Section is open and public. The Third Section teaches certain methods that cannot be made public; for, if the general masses were to know them, they would prove most injurious and dangerous. If you give an ignorant man ideas that he only half understands, he becomes the enemy of society at once if he is so disposed. It is an old saying that "a little knowledge is harmful.' But there are other reasons why the Third Section should not be made public property, and they are stated in the book itself.

While the title of this Section is advanced magnetism, it is the first and only blending of telepathy and magnetism ever undertaken, and the verdict of the many students of the work is that the results are most surprising, and always agreeably so; for advantages and information that have never before accrued to any person, attend the use of this Section.

It is a much larger, more comprehensive and far deeper in its power than either of the two preceding Sections. We have not the space to adequately describe it; but if you will read all that is stated under the First Section in this chapter, and then multiply that by many times, you will have an idea of the greatness of the Third Section. Its regular selling price was twenty-five dollars until very recently.

THE FOURTH GREAT SECTION.

This of course is the grandest of all the works ever published on this or any theme. It has no equal and never will, until the still more magnificent work of Psychic Telepathy is issued. The Fourth Section deals with universal magnetism.

A whole chapter has already been devoted to this work, and some idea of its meaning and value may be gathered by reading chapter nineteen. It will be seen that, while physical magnetism such as is taught in the Second Section weaves the network of communication and control among humanity, universal magnetism weaves the network of communication and impels the forces of control between the psychic mind of an individual and every psychic form of existence on earth and in the whole universe.

All life is a general fund, the parts of which are held together or kept apart by magnetism.

The language of the universe is magnetism.

On earth language is in vowels and consonants; and they are most unstable in their combinations. There are as many tongues as there are peoples, and as many dialects as there are localities. The words that we know and utter here are not the words that are spoken and understood in the psychic world. Music has a universal basis and may be the foundation of a general language of a higher form of humanity; but in the psychic brain there can be no other universal language than magnetism with its complex divisions.

"Every pulsing thought in heaven or earth, in planet, sun or satellite, can be translated by the laws of universal magnetism."

Physical magnetism is taught in the Second Section, as has been stated; and it imparts control over humanity through the physical division of every man and woman. Universal magnetism reaches more direct results, owing to its relation to the psychic life of every individual.

It is a complete education in itself.

This Course, or its equivalent, is necessary in every successful life. If you seek its equivalent you must endure many years of waiting in the midst of ups and downs and hard knocks from the hand of fortune, for experience is a cruel teacher. 'You have given me in a short time what I have been trying to secure in ten years of struggle," said a

business man who has risen to great success through the teachings of Universal Magnetism.

This is the greatest of all works except Psychic Telepathy, and is designed to afford help to those who persist in going into the study with a determination to master all known laws. Those who wish only general training, are content with the first course in magnetism, but there are always men and women who wish to sound the greatest depths of human power; and for them this system is provided.

It is always inspiring.

A famous lawyer answered one question which was asked him by a business man who needed information very much indeed. It took five seconds to answer the question; the fee charged was fifty dollars and was gladly paid. It saved the business man a loss of more than two hundred thousand dollars.

But the great course of Universal Magnetism answers countless questions and covers the greatest range of intensely valuable information that has ever been put together in one system. It is constructed in Ten Magnificent Realms, and in Ten Stupendous Estates with Special Powers.

1. It is *by far the largest system* ever published, and the most comprehensive work of the kind in existence.

2. *It stands alone* in its line of information and training. There is no book like it, nor any book that in any way approaches it in the class of matter with which it deals.

3. *The book is in itself magnetic.* It is written in the most magnetic vein of the greatest living exponent of magnetism. It is the product of the most successful teacher of this subtle yet scientific power.

4. So great is the magnetic influence of the book in its teachings and principles that *to read it is to begin to grasp the very power it exerts;* just as the influence of a grand thought or the thrill of a noble impulse uplifts all those whom it reaches.

5. It is not a book of exercises; but a guiding teacher,

an inspiring adviser, and an unceasing helper to *all who feel the need of more power in the world.*

6. It lays bare all the weaknesses of men and women, and shows how to rise above them, and to build in strength. As a great banker, who paid fifty dollars for the book and afterwards bought four more copies for two hundred dollars in cash, said: "I read the wonderful book through before studying its teachings, and that first reading showed me conclusively the only course that lay open to me to make life a success. *I turned completely about at once.* I mean by this statement that the book can reform any human life by reading it. But to practice its splendid principles and adopt its exalted teachings, is sure to uplift any man or woman."

It is the grandest system ever published.

7. So vast is the scope covered by its REALMS and Estates that it becomes a daily companion for life. The same pages can be re-read hundreds of times, and more and more help be obtained from them. *No other product of the human mind has ever been able to do this.* It will exist as long as literature endures, and no word of it has ever been changed. Many judges have expressed the opinion that this wonderful book, with its inexhaustible source of power, will outlive all works of man for the reason that it wields the most tremendous influence of any agency over human life, and its principles give forth multiplied powers in proportion as they are used in human conduct.

8. It appeals to the most intelligent and the most sensible of men and women. It is in the private possession of many great personages, and its constantly increasing sale is due to the fact that the most conservative minds throughout the world advise friends and relatives to secure the book and begin its use as soon as possible. The price of fifty dollars deters no one who knows what the book contains. One of the leading publishing houses has made a small fortune selling this book all over the globe, and never less than fifty dollars a copy, and that concern buys the book at wholesale, paying

a very high cash price to us for the system and constantly increasing its demand.

Psychic Telepathy

(BY SHAFTESBURY)

A review of chapter twenty of this book will give you an idea of what is meant by psychic telepathy. It is not only knowledge, but is a branch of knowledge of which the world is either ignorant or in whose waters the mind is a drifting ship without mooring or port. To gain such wisdom, all the centuries have been raked and threshed over, with only vain failure. Men and women have guessed at it, have theorized over it, have invented and built up new theologies about it, but still the ship floats and drifts with no helm and no sails.

Let us have a better understanding of what is meant by the term psychic telepathy.

DEFINITION:— *The word "psychic" as now applied refers to powers that are unseen.*

DEFINITION:— *The word "telepathy" as now applied relates to knowledge that comes through powers unseen.*

That there are powers unseen every human being who has arrived at the age of discretion knows full well. The very fact that an apple falls, indicates that it is affected by some unseen power. No one denies the wonderful and highly intelligent force of instinct that is supplied to all kinds of lower animal life because they are not able to find out things for themselves in time to save them from annihilation.

These are very familiar unseen powers.

If so remarkable an unseen power as instinct can be created for the purpose of aiding the beasts and birds, it is not at all surprising that a higher unseen power should be furnished the human race which is the most important of all earthly creation.

LAW.— *Every world in the sky is made of the same material of which the earth is composed.*

This law has been well established by the aid of instruments in the hands of astronomers and other scientists.

If this planet is part of the general fund of substance that exists in the sky, there is a close relationship between our world and all other worlds. In addition to the discoveries from practical investigations on the part of astronomers and others, the same law and fact are verified by the aid of psychic telepathy.

There is life on other worlds.

There is a central court of heaven.

There is a government in heaven.

This earth is a dumping ground for the outcasts of heaven.

This earth has been set aside for the purposes of these outcasts, and given laws and material of a kind that will enable the demon spirits that surround the world to be born, to have free choice of their fate, and to escape from the leash of this condition so that they may get back to heaven from which they fell.

These facts are all proved by psychic telepathy.

Knowledge of the demon life, knowledge of heaven, knowledge of the beings and their occupations in the countless billions of worlds that roll in space, and a close bond of thought and feeling between them and humanity, are taught by psychic telepathy.

For all this have men and women striven for endless centuries.

The way has been dark all along the journey; yet the light has shone into the psychic brain, only to be shut off by the almost impenetrable barrier of the mind.

That there has been a constant effort on the part of the unseen powers to break through this barrier, is shown in chapter eleven of this book.

The great work of psychic telepathy is advancing all the

while. The facts are becoming more and more numerous and of stupendous importance at every stage.

As the offer of salvation is not made conditional on any high educational attainment, so the light that breaks through psychic telepathy is visible to all men and women who seek it. It is not a gift set aside for a privileged few. The way is open to all humanity.

Every law and fact that has been set forth in this book is provable and has been thoroughly proved and tested. For this reason the volume should be read many times. The plan, the spirit, the power of the influence that has impelled it into existence, and the high goal that attracts all thoughtful persons, ought to be well understood.

On no subject has there been so much speculation since first the world began. It has been the leaven that has gone into every religion. To-day where there is more religious unrest than ever before because of the feeling that the old systems are tottering, the wicked hand of charlantry takes advantage of the breach and rushes in with falsehood and trickery.

At such a time all minds should seek a safe path across the trackless ocean of time.

Some method should be adopted that will clear the mind of the rubbish of cobweb beliefs.

Some power should be appealed to that will make the new way seem to be the right way to every man and woman whose vision has been clouded by the dust that false doctrines and fraudulent practices have fostered in the mind and soul that yearn for the truth.

This book now being brought near its close contains the truth.

If you will read it many times, you will get the light that shows the road to proved facts and proved laws, and the truth will come to you as clear as the sunlight that floods the mountain top.

A POSSIBLE NEW SECTION.

Many persons who are familiar with the wide range and immense breadth and size of the possible Section known as Psychic Telepathy, have advised the raising of a large fund in order to bring the whole plan together so that it may be published. But the experience of the grand work of Universal Magnetism, referred to in this chapter, deters the publishers. That work has never sold for less than fifty dollars in cash, and the patronage has been very liberal; yet the first cost involved so much expense that it has never been made good, despite the fact that Universal Magnetism has reached its seventh edition. The printing and the material of paper and cloth, are but a trifle compared with the cost of securing the facts in a well proved condition so that they can be of use to the world.

If the still grander work, Psychic Telepathy, shall be published, the expense will be so much greater in bringing thousands of details to a solid system, that the price of the Section must be made not less than fifty dollars and possibly much higher. On this subject, Shaftesbury writes as follows:

"I will not consent to the publication of another high priced work. The general public cannot afford it, and it is the general public who should be most benefited by it. The Psychic Society ought to devise some way of bringing the advantages of Psychic Telepathy to all its members, and avoid the necessity of placing a prohibitive price on a work with no other excuse than that the cost of producing it compels such charge."

All that can be done in this:

It is the belief that this Book of the Psychic Society is the most important and valuable of the popular priced systems now before the world.

Every man or woman who reads and re-reads many times this book of basic laws, will see a new light with each reading, and the mind will grow into a firm knowledge of the

facts concerning the unseen powers that surround humanity. These facts are:

1. The end of superstition.
2. The end of doubt.
3. The end of fear.
4. The end of theory.
5. The end of all unsound tendencies of thought and action in life.
6. The beginning of a career of greater usefulness on earth.

Ignorance of what this world is, and what it means, has held humanity down.

There can be no health of body where there is a morbid trend of the mind. Error is almost universal.

Never in the whole history of the world were there so many misleading and distracting beliefs and vagaries as exist at the present day. The higher the mind of civilization climbs, the more determined it is to secure knowledge and facts concerning the unseen powers that control the human race; and, in its eagerness for light, it grasps at everything that is offered it by charlatans and theorists; and thus the hand of progress is set back a thouand years in this very era when it is about to emerge from its bondage.

All that is needed is the TRUTH.

This Book of the Psychic Society brings the truth for the first time in the history of the world.

For these reasons it seems to us and to all our friends that it is the IMPERATIVE DUTY of every man and woman who has the least influence among others, to bring this book to them, to let the LIGHT OF ITS TRUTH come into other lives and so do a vast amount of good in the world.

Among those who have had advance access to its facts and laws, there is a complete unanimity of opinion that the Book of the Psychic Society is the ONE GREAT WORK for all mankind.

If you must select one book only out of a thousand, or

out of ten thousand, or out of a million, THIS is of necessity THAT BOOK.

Therefore go to work and bring NEW RECRUITS into this Society. You cannot find any theme grander, or any assistance more noble than that which is brought to other lives in this great volume.

If a widespread interest can be awakened in the Psychic Society, then the misery of the world will pass away under the power of its teachings. A new earth will be born.

In order to amply reward those who shall from now on take an interest in spreading the influence of the Psychic Society, they will be presented from the hand of Shaftesbury with the immense system of Psychic Telepathy that this Society will publish as soon as this cause shall take on a decided growth so as to warrant the gigantic expenditure.

The logic of the situation is plain:

1. The Book of the Psychic Society, the price of which is only two dollars, brings the most important information and help that can come to any human being.

2. If it is introduced into many homes and many lives, the results will be such a new birth of blessings that all the earth will blossom in beauty and splendor.

3. Since it is the most important of all systems now in the world, it is the duty of every man and woman to scatter its truths broadcast throughout all civilized lands and among all peoples.

CHAPTER XXXIX.

PSYCHIC TEMPLES.

WHEREVER two or more persons are brought into a new light, there comes the desire to tell it to each other, and to compare experiences. For this purpose it is necessary that local organizations of a great movement should be established when members desire them. The Psychic Society is to be henceforth the literary name of this cause, and Psychic Temples are to be the names of the bands of followers that come together in each and every community throughout the world.

A Temple may be a building or a society.

The word temple has had many meanings in the past centuries. In the olden era it meant a place of sacred meeting either for a few or for the public. In the best centuries of Greece and Rome it referred to buildings devoted to the worship of various deities. In modern times it still has different meanings. The Middle and the Inner Temples of England are the names of two societies of lawyers of barristers. An inn of court is also called a temple. The buildings formerly occupied by the Knights Templars were called temples. Likewise the word refers to the human body itself, as is shown in all literature during many centuries. A part of the brain or head is also called the temple.

There are but four foundation rules for organizing a Psychic Temple:

1. Any two or more members in the same locality may found a Temple, which shall be the name of the organiza-

tion of followers of the Psychic Society, each and every one of whom shall be over twenty-one years of age.

2. Others may be admitted by the unanimous vote of the members who are already in the Temple; and this method shall be maintained throughout the growth of the Society in each place.

3. No books or other literature shall be read, used, or referred to during a meeting of the Temple, except the present volume, as it contains all the information that can be publicly useful; and one of the chief purposes of the Temple is to repudiate false teachings which are current in books of theories.

4. There shall be four mottoes adopted in the Temple, whether applied only to the name of the band of followers or to the building itself if ever erected; and they are as follows:

THE FIRST MOTTO

If a Man Die Shall he Live Again?

THE SECOND MOTTO

Shall We Meet Our Loved Ones in Eternity?

THE THIRD MOTTO

Down With Beliefs, Theory and Speculation

THE FOURTH MOTTO

We Want the Truth

There should be loyalty and fidelity to great principles shown in the meetings of the Temple. When sewerage runs through a palace it should first be cut off, then the halls cleansed, and the beauty, richness and glory of the edifice restored.

The meaning of this suggestion may be gathered by the merest glance at the titles of books and publications that are called psychical, occult and otherwise, and that are abundant in every civilized country on the globe. Such publications have millions of readers. There is a deep-seated desire for the information that the titles promise; but the damp chill of disappointment follows an attempt to peruse the works. They are false, cheap in thought for the most part, mere pretense, speculative or theoretical. Many of them are sensational and what is called yellow; while others are diabolical in their absolute inventions, wholly lacking in fact or principle.

It is true that there are higher grade works that approach a scientific value; but they are also wholly speculative and so few in number that one hardly hears of their being read at all.

The truth is wanted.

Whoever wants less should not be admitted to the counsels of a Temple.

There are "I believe" men and women who have read enough unreliable literature to smother the best library on earth, who are offensively positive on claims that cannot stand the test of the very first analysis. They are assertive without thought. They project into a conversation a rank theory and defend it to the last ditch, during which process all legitimate discussion comes to an end.

They impede progress.

The Psychic Society is not afraid of comparisons, but does not elect to allow its grand facts and laws to be placed for a moment against the untenable theories that are overwhelming from a numerical standpoint, but that are junk in the workshop of the mind.

There is enough genuine thought in every law and every fact laid down in this Book of the Psychic Society to maintain many hours of deep thought and consideration. Therefore there is no need of going outside the book itself for

material. Discussion is helpful if it is judicious; otherwise it is mere dissension.

BUILDING THE TEMPLE.

For a few years the local association should meet from house to house at the call of its President who may be selected by a majority vote of the members for such term as they decide. He may appoint all other officers that are deemed necessary.

The legal name of the association shall be "THE FIRST PSYCHIC TEMPLE OF....."
The last word of the name is to be the town, village or city where it is located. In such name the association shall own all its property and deposit its funds as it sees fit. When there are more than one Temple in a place, the second shall be called the SECOND, and so on.

A Charter shall be granted to any local Temple when it has not less than twenty members who have met at least once every three months for a year. The Charter will be awarded without cost by Ralston Company of Washington, D. C.

Meetings may be held as often as there is a unanimous vote for them.

The purpose of the meetings is primarily to fix by debate, discussion and exercises, the thoughts, facts and laws of the Book of the Psychic Society, in order to better fit a man or woman for this life and what follows.

While no attempt is being made to displace the churches or the religious denominations, there will eventually grow a general desire on the part of all psychic people in and out of the churches to devote part of the Sabbath or Sunday to meetings. This statement is made here because of the expressed intention of leaders in all the denominations to give aid, support and encouragement to the Psychic Society,

for the reason that it appeals to the clear judgment of men and women in a way that cannot be disregarded.

Talking on this subject a prominent clergyman said: "I am not selfish enough to oppose the Psychic Society on the ground that it may weaken the church. As long as I feel sure that it will do a greater part of the church's work in a more direct and effective manner than the church can do it herself, I am not going to oppose it."

After the passing of years, each local Psychic Temple may decide to erect an edifice which will still bear the same name as the organization; namely, "THE FIRST PSYCHIC TEMPLE OF....."

When there are funds enough for the purpose and there is a general desire on the part of all the local Temples, the Ralston Company will furnish working plans, design and all suggestions needed for the carrying on of the work graded according to the size of the building to be erected.

The four mottoes must be prominent on the outside of the building, one on each side, which must face to a point of the compass.

The building must face south, and over the great doorway must be placed the words: WE WANT THE TRUTH; which everybody who enters may read.

On either side must be placed the two mottoes which are in the form of inquiries. That which asks the question, IF A MAN DIE SHALL HE LIVE AGAIN? is to go to the western side of the edifice, because the west is symbolic of the death of the day and of the year. The sun sinks to rest in the west; and the constellations that mark the months in the sky all set in the west.

The east is symbolic of the resurrection, and on the eastern wall of the Temple the question is to be placed: SHALL WE MEET OUR LOVED ONES IN ETERNITY?

On the northern end of the building, symbolic of the cold and chilling north, the final motto is to be set:

DOWN WITH BELIEFS, THEORY AND SPECULATION.

CHAPTER XL.

THE FUTURE.

ROLLING ONWARD through the years the life of man is unreeled. He is given his time and his opportunity on earth. To make way for others he is hurried through the days of youth, of maturity and of age, until at last he feels the instinct of death coming over him and he is willing to go. It is said that time has no value to the Creator; but time brings changes that pass in review before the great mind of the universe, and time is important.

If it were not important, man might be allotted a greater span. But all too soon, and yet long enough for his purposes, the period is spent and one more body lies down to its final sleep to make room for another soul to come into being.

This has been the steady procession since first the race began its history on the face of the globe.

How much longer will it continue?

In almost all ages there have been predictions of the sudden ending of the world. In the last seventy years, no less than two hundred such claims have been made, some wide-spread in their effects, and others limited to a very small coterie.

But the world itself will not come to an end. Its people will.

The body of earth is a penalty for the wrongs that caused the fall of these beings out of heaven.

While other worlds have the same elemental formation

as this planet, the beings that dwell on them are imperishable; therefore they are not of the substance of the soil.

To be made of clay is a penalty.

To be made of clay is to be subject to every accident, every vicissitude of nature, every turn of the hand of calamity, every disease, every misfortune; and to be unable to combat the combination of forces that prey on humanity. As fast as civilization succeeds in fighting down one set of penalties, others arise in greater force. This can be seen in the medical profession. Centuries of progress have been made and wonderful strides taken toward the goal desired, which is the perfect body possessing a perfect mind, but there are hundreds more maladies to-day, when we include the subdivisions of sickness, than there were in the dark ages, and the death rate is growing heavier all the time. In the past decade there has been a fearful weakening of the vitality of men and women and a fearful increase in the number of drug stores and doctors, showing the greater need of the medical profession. At the present rate of accumulation, there will be but one profession ten years from now, and that will be the physician's.

Penalties are increasing, not by graded steadiness, but by leaps and bounds. The person who reads the work entitled Physical Religion finds there proofs so abundant of this fact that he closes the covers in silence and thinks what it all means.

The nitrogen is going out of the earth's atmosphere so fast that it will hardly be sufficient to support life for more than ten or twenty years, if we believe the statements put forth by eminent experts. It may not disappear altogether or in great proportion, but its loss may be sufficient to end life when it shall have fallen away ten per cent. It is well known that the vegetation now thriving on the globe is less than ten per cent. that which existed in a former era. It is merely a question of how much more loss can be borne without disaster to all life.

Here are two facts:

1. The fearful increase of weakness and the decrease of vitality in the human race, summoning all the resources of the medical profession to combat these conditions.

2. The rapid loss of nitrogen in the air and in the vegetable kingdom, out of which the body is woven and all plant life is built.

We are not asserting that the world will come to an end. We know that it will not.

We are not asserting that the human race will be wiped out of existence in the next ten or twenty years. We know nothing about it.

We have the following statement from the pen of one who is deeply engaged in the study and testing of the principles of Psychic Telepathy:

"Great changes are close at hand."

That is all that he will say.

Any person who will contemplate the purposes and designs of life, of the making of this world, of the universe, and of each and all the parts that constitute the great span of the sky, must see something in it to warrant the assertion that nothing is in vain. There is a purpose in everything. Nothing is lost. Nothing happens by accident.

There is no past.

Whatever your life has been it is the eternal NOW that must be given your sole attention; for he who lives in this NOW is weaving his destiny for all time.

Cut loose from the past.

Begin with the present and build better than you have in the years that have failed.

Be a loyal member of the Psychic Society.

Take a pride in it, and help in every way to spread the vital laws of its book broadcast over all the world.

Let us work together and make it the best, the noblest, the grandest organization in all the earth.

In our membership there have been for many years some

leading clergymen from every denomination, and we refer to their opinions of the usefulness of this Society.

"There is nothing in the teachings of the Psychic Society that in any way contradicts our own church. On the other hand it is certain to help us."

"I see in the Psychic Society the methods by which greater good can be accomplished among mankind than in the church alone."

"Its greatest merit is its exposure of the false claims of charlatans. Its facts and laws are the best aids to a moral life."

"It is founded on the truth, for which reason I am advocating the spread of the Psychic Society."

"Its book is the first and only work that has reached definite conclusions that are stoutly proved all the way through."

"I have never felt it so much a duty of my life to push forward any work as I now feel it incumbent on me to urge all right-thinking people to come to the support of the Psychic Society."

"I hope to live to see the day when this fair land will be dotted all over with Temples great and small in which the followers of the Psychic Society are holding their meetings."

In these statements are represented the seven greatest religious denominations of the civilized world.

The future stares us in the face.

What is to-morrow to you?

What of the next ten years, the next twenty, or the next thirty?

Have they anything in store for you?

Where do you seek the solution of the greatest problems of the universe?

If your heart is turbulent, if your soul is restless, if your mind is chaotic, if your faith in God has been shaken at times, if the penalties of this life are misunderstood and

the sea is breaking fast around you, turn to the pages of this Book of the Psychic Society and read them again. Open the volume where you will and read on. On whatever page your eyes may rest by accident, there is a vital truth waiting for you. Read on from that point and keep reading until a new light will break into the mind.

This book is psychic.

It is the creation of the psychic power that brings facts to all who long for them. Read it again and again until you feel that it is pouring a flood of light into your very being.

When you have taken it from the first pages down through to the very lines now before you, not omitting a word, and have repeated the perusal again and again until the light comes at last, then you will have taken the first great step toward eternity.

Why?

Because the words of this book are truths such as have never before been given to humanity, and they will bring with them to you their full measure of blessing as they are understood.

Try this advice and note the magnificent result.

As the system of Psychic Telepathy shines with the dazzling splendor of the transcendant glories beyond, so the new light that breaks upon your life through the pages of this present book will open to you a fairer landscape on earth.

Let us make the Psychic Society worthy of the best hopes of humanity.

BUSINESS FORMS

Most persons desire to have FORMS made ready for their use, in order to avoid errors in transacting business. For the purpose of aiding them, we have appended a number of such FORMS as will be most convenient.

Use one FORM only. Read the last five chapters of the present book, and decide which method you will adopt. Then select one of the following FORMS, and copy that; paying no attention to the others.

Address the order to Ralston Company, Washington, D. C. Then add the words of whichever FORM you decide to use.

FORM ONE.— I desire to become a Member of the Psychic Society in the following rank: (State whether Reader-Member, Student, or Investigator.) I will pay my dues for the full period of ten years at the rate of.....(State whether you will pay fifty cents per month, or one dollar every two months, or six dollars annually.)

FORM TWO.— I desire to pay my dues for the full ten years all in advance; and I enclose sixty dollars for the same, with the understanding that I may have possession at once of the books of all four Sections.

FORM THREE.— It is my intention to secure thirty persons to enter the Shaftesbury Society at two dollars each, in order that I may become absolute owner of all the Sections, and also receive the greater work of Psychic Telepathy in case it shall be published. I understand that if the thirty persons so obtained are genuinely interested in the work of the Society, I am to receive a receipt in full for the ten years' dues, and that I am not to make any payment for the same.

FORM FOUR.—I hereby enclose the sum of sixty dollars with which to pay in full my ten years' dues as a Member of the Psychic Society; but I reserve the right to draw on Ralston Company from time to time for copies of the Book of the Psychic Society until I have received a total number of thirty; and for every such copy I will find some person to enter the Shaftesbury Society, thus giving me the right to absolute ownership of all the four Sections, and also of the great system of Psychic Telepathy in case it is ever published.

The above FORMS cover all the ground required. You can use any one of them and copy the words without variation; adding your name and full address at the end.

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